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Living Church

VOL. XXXVII. MILWAUKEE, WISCONSIN.—JUNE 15, 1907. NO. 7

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

AMONG the new organs that are attracting the attention of organists on account of their "progressive" features, is the recital instrument that has recently been built by the Austin Company for the Jamestown Exposition. Although the actual number of stops is not very large (forty-three) a great volume of tone and an unusual variety of effects are expected from the accessories employed.

The swell, choir, and solo organs are provided with an extra octave of pipes, so that the couplers are effective to the top note of the keyboard. Stop keys are also used in place of the old style draw-knobs, and are placed over the upper manual, in line of vision with the music. The action is electric pneumatic, and the key-desk, which is made of mahogany, is placed at a distance of about thirty feet from the organ.

The instrument is to be used daily throughout the Exposition, and organists from all parts of the country will be engaged to play upon it. We have not space to give the full specification, with all the numerous accessories, but a list of the stops will be found of interest.

Exhibition organs are very apt to be of the "freaky" kind. They often contain stops of the sensational variety, which are comparatively useless for purposes of accompaniment. Such instruments are often purchased by churches, after they have served their time as "exhibition" wonders. But, generally speaking, they are not designed for church use, and unless offered for sale at low figures they are seldom real "bargains." This Jamestown organ, however, is apparently not of the "fancy" kind. Judging from the specification it would do very well for a large church, and like as not it will ultimately find its way into one.

Here is the scheme of the organ, with the accessories omitted:

PEDAL ORGAN.

Magnaton , 32′ 32 notes, metal.
Open Diapason, 16′ 32 notes, wood.
Violone, 16′ 32 notes, wood.
Contralto Viole (enclosed), 16′ 32 notes, metal.
Bourdon, 16′ 32 notes, wood.
Gross Flote, 8′ 32 notes, wood.
Violoncello, 8′ 32 notes, metal.
Trombone, 16′ 32 notes, reed.

GREAT ORGAN.

Major Diapason, 16′ 61 pipes, wood and metal.
Principal Diapason, 8′ 61 pipes, metal.
Small Diapason, 8′ 61 pipes, metal.
Viole d'Amour, 8′ 61 pipes, metal.
Claribel Flute, 8′ 61 pipes, wood.
Octave, 4′ 61 pipes, metal.
Harmonic Flute, 4′ 61 pipes, metal.
Trumpet, 8′ 61 pipes, reed.

SWELL ORGAN.

Contralto Viole (all open), 16′ 73 pipes, tin treble.
Diapason Phonon, 8′ 73 pipes, metal.
Violin Diapason, 8′ 73 pipes, metal.
Viole d'Orchestre, 8′ 73 pipes, tin.
Echo Salicional, 8′ 73 pipes, tin.
Viole Celeste, 8′ 61 pipes, tin.
Rohr Flote, 8′ 73 pipes, wood.
Violino, 4′ 73 pipes, metal.
Flauto Traverso, 4′ 73 pipes, wood.
Contra Posaune, 16′ 73 pipes, reed.
Cornopean, 8′ 73 pipes, reed.
Oboe, 8′ 73 pipes, reed.
Vox Humana, 8′ 73 pipes, reed.
Tremulant, 8′ 73 pipes, reed.

CHOIR ORGAN.

Geigen Principal, 8′ 73 pipes, metal.
Dulciana, 8′ 73 pipes, metal.
Concert Flute, 8′ 73 pipes, wood.
Flute d'Amour, 4′ 73 pipes, wood and metal.
Piccolo, 2′ 61 pipes, metal.
Clarinet, 8′ 73 pipes, reed.
Cor Anglais, 8′ 73 pipes, reed.
Tremulant, 8′ 73 pipes, reed.

SOLO ORGAN.

Grand Diapason, 8′ 73 pipes, metal.
Flauto Major, 8′ 73 pipes, wood.
Gross Gamba, 8′ 73 pipes, metal.
Flute Overte, 4′ 73 pipes, wood.
Harmonic Tuba, 8′ 73 pipes, reed.
Orchestral Oboe, 8′ 73 pipes, reed.
Saxaphone (resultant), 8′ 73 notes.

With the exception of a very few stops in the pedal, swell, and solo organs, this specification is one that might be drawn for ecclesiastical purposes. The Jamestown authorities are to be congratulated upon having such a fine organ, and we shall look for enthusiastic comments upon its tonal power and beauty.

A Chicago correspondent complains of the noisy and inartistic choir singing and organ playing, which (according to him) exists more or less generally throughout the Middle West. He says:

"I do not know how it is in the East, but out here all the organists, with the exception of those who are themselves English, make too much noise, and adopt too hasty *tempi;* the latter fault, however, is due often to the tradition of a particular church, and therefore they are helpless. I have heard playing that would make old Redhead turn in his grave. (For years I went to St. Mary Magdalene's, Paddington.) After four years of Dr. Alan Gray and Dr. Mann, I feel at the end of a service as if I had been sitting on a boiler-valve, such lack of devotional rest has there been throughout the service."

No wonder that choirs sing at high-steam pressure if organs are played to the very bursting point of the bellows. If there is any one thing that distinguishes a good choir from a bad one, it is independence of accompaniment, and ability to sing without any accompaniment at all. In fact, a really good choir does not care a straw whether there is an organ in the church or not. But our correspondent is terribly mistaken if he thinks that the average "English" organist belongs to the Dr. Alan Gray and Dr. Mann order. Some of the worst choirs in the world, accompanied by the noisiest organists in existence, are to be found in that celebrated little island where cathedrals and abbeys and collegiate chapels are, comparatively speaking, as thick as peas in a pod! The worst choir training that the writer ever had the misfortune to listen to, he heard in a prominent Anglican church, where the organist was a pupil of a distinguished cathedral choirmaster, and where the choir boys sang like so many kazoos.

Considering the innumerable opportunities the Anglican organist has for studying the best musical traditions, in voice training, organ playing, and choir accompaniment, the output of "all round" competent men is lamentably small.

And on the other hand, when we consider the enormous extent of this country, where some of our single states would contain the whole of England two or three times over, and the lack of facilities for acquiring a sound training in ecclesiastical music, the wonder is that our choirs are not ten times worse than they are.

The importation of English organists has practically ceased. There was a time when clergymen were afraid to introduce male choirs into their churches without imported choirmasters to train them, but that time has gone by, and will never return.

If our Western churches are really growing too fond of the "boiler-valve" style of service, a remedy can be found without going four thousand miles to get it.

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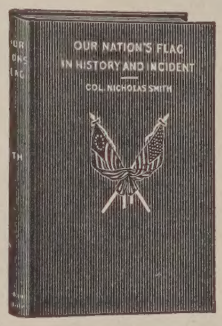

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LET US TAKE high comfort, that although we feel such intolerable sufferings, yet are we not rejected of God, but are of Him better beloved, seeing He makes us like unto His own Son.—*Luther.*

"ACCORDING TO THAT A MAN HATH."

INFINITE the far-reaching plans for good, the noble works for the glory of God and the benefit of man, which would be our first aim and purpose—if only in command of the needful means. Beautiful the aspirations, boundless the achievement, were we but endowed with the earthly requisites.

But such dreams are for those who have been entrusted with wealth; and with a sigh of acquiescent satisfaction is recalled the comforting assurance: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

A most reassuring word, truly; but are we not somewhat prone to place the emphasis, and likewise our yearning aspirations, on the latter clause, almost to a forgetfulness of the earlier? In other words, so zealously are heart and mind fixed on that which they have not, and so regretful over its non-existence, that not only does one feel himself exonerated from the efforts which would have been his joy, but really entitled to sympathy for the inactivity imposed. Thus it is that attention to the earlier clause of the message is, in a measure, directed—while in reality it should take precedence:

"If there be first a willing mind, it is accepted according *to that a man hath.*" In a word, the genuineness of that which a man would do if he could is mirrored in that which he does, as he can.

This, therefore, must, for all time, stand as his judge—not that which he hath not, but that which he hath. And so soon as this truth makes its reality felt, the searching question stirs within—if this be indeed the measure whereby willingness to do is to be judged, and therefore the measure of accountability, would it not be well, in the parlance of the world, occasionally to take account of the assets for which one must answer?

In funds available, the sum may be small; for the majority of men such is the case. Yet, however limited, that it has its own responsibility, is clearly evident—"according to that a man hath." Probably, however, it is the least of many valuable possessions demanding account. What of the riches of health, time, opportunity, gifts spiritual, mental, or physical? Are not these all trusts, things, truly which a man hath?

It may be but a voice waiting to be consecrated to the worship of Him who gave it. It may be but an hour, daily, free to His service. Physical strength, only, perchance, called to lighten the burden of one less strong. Gifts of personality, it may be, conscious of personal influence; social position wielding weight and the force of example. And what if it be capacity and opportunity to respond to the pleading call for volunteers on the mission field?

All, or any of these, are to be summed up in "that which a man hath," and declared to be "acceptable"; and till using them to the very best advantage possible, let no one plume himself on the generous deeds, the noble works he *would* do with that which he hath not. The world would be a different place, and God's work widely done, if to Him, conscientiously, and purposefully, day by day each heart, however limited in this world's goods, should say:

"Silver and gold have I none; but such *as I have* give I Thee."

L. L. R.

A "CLOUD OF WITNESSES"! . . . . hidden from us only by a thin veil. They are silently imploring us as it were to rise on the wings of faith and hope, to be followers of them as they are of Christ. This part of the Body of Christ which we cannot see, but to which we are so closely united, is but one step in advance of us. Both they and we are "in Christ" . . . only they are free from this double life of ours.—*Bishop G. H. Wilkinson.*

SOME weeks ago we noticed in our editorial columns Dr. Allen's book, *Freedom in the Church*. It seems only just that we should give the same publicity to the very cogent and thorough answer to it by the Rev. George B. Johnson, M.A., chaplain to the Bishop of Vermont, published under the title, *Freedom Through the Truth*. Mr. Johnson takes Dr. Allen's book part by part and answers it in the most thorough-going manner.

It will be remembered that Dr. Allen maintained that the Anglican Church meant only to insist upon belief in the Three Persons of the Holy Trinity and that she regarded the other Articles of the Creed as subordinate. The proof of this was the question and answer in the Church Catechism:

> "What dost thou chiefly learn in these articles of thy belief?
>
> "'*Answer:* First, I learn to believe in God the Father, who hath made me and all the world.
>
> "'Secondly, in God the Son, who hath redeemed me and all mankind.
>
> "'Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.'"

Mr. Johnson's reply to this is that just above the Catechism asked, "What did your Sponsors then for you?" and the direct answer was, "They did promise and vow . . . that I should believe all the Articles of the Christian Faith." And to the question, "Dost thou not think that thou art bound to believe . . . as they have promised for thee?" the answer is, "Yes, verily; and by God's help so I will." Then comes the demand to "Rehearse the Articles of thy Belief," and in reply the child recites the entire twelve articles of the Apostles' Creed. This effectually disposes of Dr. Allen's contention. Dr. Allen's argument that there is a difference betweeen "believe" and "believe in," as for instance, "I believe in God," "I believe one Catholic and Apostolic Church." Mr. Johnson shows on the authority of Bishop Pearson that there is no such distinction in the Greek Creeds.

Dr. Allen maintained that the Articles of the Creed had been differently interpreted at different times and Mr. Johnson effectually disposes of this argument with regard to all the Articles of the Creed except two, the Catholic Church and the Communion of Saints. It seems to us that here our author unnecessarily weakens his argument. Harnack's view of the original meaning of the Communion of Saints and the view quoted by Mr. Johnson from the Catechism of the Council of Trent are by no means exclusive of each other. With regard to the Catholic Church, Mr. Johnson is willing to allow that a certain laxity of interpretation has been allowed in the Anglican Communion. But it seems to us that this would be to give away the whole position. It can hardly be said to have been allowed, it has merely been tolerated. And if this toleration were to be made a precedent for mis-interpreting one Article of the Creed it might be made a precedent for lax interpretation of them all. Historically, there can be no doubt that the Reformers meant nothing different from that which their predecessors had meant by the Catholic Church. They meant the congregation of orthodox Christians living under lawful pastors, and he would be a bold man who would maintain that they meant to include all Christians, or that such a view was even consistent with our formularies; as for instance the prayers on Good Friday, where we pray not only for Jews, Turks, and infidels, but also for heretics. It seems to us quite impossible to maintain that all Christians are Catholics, so long as some of them are prayed for as heretics whom we desire God to bring back to His flock.

Dr. Allen asserted that the Church of England had changed the doctrine of the Incarnation and had repudiated the Councils of Ephesus and Chalcedon because the phrases, "Mother of God" and "Ever Virgin," are not found in the Anglican formularies as applied to the Blessed Virgin, and because one of the 39 Articles speaks of the possibility of General Councils falling into error. He also claimed that the Lutherans had likewise repudiated the title "Mother of God." With regard to the Lutherans, Mr. Johnson effectually disposes of the contention by quoting the *Formula of Concord* in which the Blessed Virgin is not only called θεοτόκος but *Mater Dei*, which if anything is a stronger term. With regard to ourselves he not only quotes the Elizabethan statutes, which we also quoted in our editorial, but the Declaration in 1554 signed by Robert Ferrar, Bishop of St. Davids, Rowland Taylor, John Philpot, John Bradford, Bishop John Hooper, Edward Crome, John Rogers, Laurence Saunders, Edmund Lawrence, and Bishop Miles Coverdale, in which they expressly declare they adhere to the Councils of Ephesus and Chalcedon and others. With regard to the perpetual virginity of the Blessed Virgin, Mr. Johnson quotes Jewel as follows:

> "Jewel, in his *Defence of the Apology*, writes: 'Thus standeth the case: Helvidius the heretic said that "our lady had other children by Joseph her husband besides Christ," and so denied her perpetual virginity. Against this heresy St. Hierome wrote a book, and, as Gennadius saith, "furnished the same sufficiently with many testimonies of the scriptures, to prove that our lady continued still a pure virgin." For what thing else should he prove? And what is this else but the same that I say, that the perpetual virginity of our lady, by report of Gennadius, is proved sufficiently by the scriptures?'" (P. S. ed., Vol. III., p. 441.)

He also shows that the quotation from Nowell's Catechism with regard to the Virgin Birth is given a directly opposite meaning to that given to it by Dr. Allen when we look at the preceding question and answer, where the reasons of the Virgin Birth are set down. And the same is true with regard to his quotation from Archbishop Secker.

With regard to Dr. Allen's treatment of the Fathers, Mr. Johnson shows beyond doubt or cavil, that Dr. Allen has been misled by Harnack in regard to the doctrine of St. Augustine. Harnack himself admits that many things may be brought out of St. Augustine which will give a different complexion to his teaching. But Mr. Johnson more than vindicates St. Augustine's orthodoxy by the following quotation:

> "Man alone, because it was for the sake of delivering (human) nature itself that all those things were done, was taken up in a way marvellous and unique into the unity of the person of God the Word, that is, of the only Son of God, the Word nevertheless remaining unchangeably in His own nature, wherein it is not conceivable that there should be any composite element in union with which any semblance of a human soul subsists. . . . . Moreover, man was added to the Word, not the Word changed into man; and so at the very moment of man's being assumed, He is called Son of God; and therefore the same Son of God is unchangeable and co-eternal with the Father, but as the Word only; and the Son of God was buried, but in the flesh only.
>
> "Therefore as regards any statements that are made about the Son of God, we must observe with reference to which nature they are spoken. For by the assumption of man the number of persons was not increased, but the Trinity remained the same. For as, in every man, save that one who has been in a unique way assumed, the soul and the body are one person; so in Christ, the Word and man are one person. And as, for example, a man is certainly not called a philosopher save with reference to his soul, and yet it is nothing absurd, but only a most suitable and ordinary use of language for us to say, the philosopher was killed, the philosopher died, the philosopher was buried, although all these events befell him in his body, not in that part of him in which he was a philosopher; in like manner Christ is called God, Son of God, Lord of glory, and any other such name, as being the Word; and yet it is rightly said that God was crucified, although there is no question that He suffered this in His flesh, not in that nature in which He is Lord of Glory."

It seems to us, however, that Mr. Johnson is not quite so happy with regard to his quotation from Dr. Bright on the term Mother of God, with which quotation he apparently agrees. It is very hard to see how anything may reasonably be regretted which the Catholic Church has done under the guidance of God the Holy Ghost. We should be far from maintaining that the Catholic Church has either the charisma of revelation or of inspiration; but the assistance of the Holy Ghost which is ordinarily spoken of as the charisma of infallibility would insure not only that the Church should not go wrong with regard to what she define, but that she also would be guided in defining the Faith in the best possible manner. If ambiguous language has ever been used in ecumenical definitions, it is because of the inadequacy of human language to represent divine truths, and there happens to be no unambiguous term which could be employed. We hardly see how it can be said that the decrees of the Council of Ephesus did not stimulate devotion to the Blessed Virgin. Nor could we agree with the statement that there is no suggestion of devotion to Mary in the acts of the Councils which sanctioned the term Mother of God. One has only to read the speech of St. Cyril at the Council of Ephesus to get a very different impression. And although the "ancient Oration" which Dr. Allen quotes is, as Mr. Johnson very truly says, not earlier than the sixth century and probably belongs to the ninth, the sermon of St. Proclus which was preached before the Council of Ephesus assembled certainly uses very high language about the Blessed Virgin.

Dr. Allen had maintained that since a Roman priest was obliged to recite the Apostles' Creed as a condition of his ordination, and since Anglican priests were not so required, the Anglican and Roman communions regard the Apostles' Creed in

a very different light. But Mr. Johnson effectually disposes of this contention by his reply that the Roman priest recites the Creed after his ordination and not before, and this is done because he has not as our priests have had to do in their confirmation formerly and in public taken on themselves the Apostolic vows, one of which is to believe the Apostles' Creed. We might also remark that Anglican priests recite, not the Apostles' but the Nicene Creed after their ordination, but of course this is not done alone but with the rest of the clergy and congregation.

In conclusion let us hope that this admirable reply of Mr. Johnson's will be read by Churchmen as widely as was Dr. Allen's book. It would be hard to overestimate the debt of gratitude which Churchmen owe to Mr. Johnson for his noble vindication of our communion from the charges of heresy which were so wantonly made by Dr. Allen.

RELIGION IN ITALY—EDITORIAL CORRESPONDENCE.

FLORENCE, May 18, 1907.

DEAR LIVING CHURCH:

IT is certainly interesting, if not always edifying, to study Roman practices among the clergy and people of Italy where they may be presumed to be most distinctively characteristic.

Those not familiar with the arrangement of Roman churches should remember that in addition to the high altar, there are innumerable other altars about the churches, in transepts, side chapels, and along the walls of the nave. These are generally associated with the Blessed Virgin or some saint, or are erected before or over some tomb. The arrangement is by no means exclusively Roman, but it is carried to an extreme in European churches.

Sunken below the high altar, in important historic churches will often be found the *confessio* or shrine, containing the bones or other relics of the saint commemorated, and with an altar over them, but within the depression. Indeed at *San Pietro in Vinculo* (St. Peter in Chains) in Rome this altar in the *confessio* takes the place of the high altar, no doubt through the extreme veneration for the relics there contained—the chains which bound St. Peter in his prison.

I have noticed especially the wide diversity which characterizes the "Roman use" in practice, as well as the many divergences from that use as we understand it, which obtain in these churches.

The arrangement of the altars is by no means uniform. The figure on the central crucifix is frequently so small that the crucifix might easily be mistaken for an Anglican altar cross. The six tall candlesticks, three on either side of the crucifix, are very common, but by no means invariable. Sometimes, especially on small altars, there are but four. Neither is there any uniformity with respect to the arrangement of the lesser candlesticks. At times one sees suggestions of the historic English two lights by the arrangement of candles at either end. There are altars in which the lights are so profuse as to suggest what among us has been called a "Christmas-tree effect," and there are other altars in which the six lights alone tower aloft. I confess these latter seem more dignified to me; yet I should not wish to set my own taste up as a standard. Sometimes (as on the high altar of St. Peter's) there is no gradine, and the candles stand directly upon the mensa.

At low masses the service is less intelligible to Anglicans than at high mass because commonly said inaudibly. I saw a man serving a priest in the ordinary dingy clothes of a common laborer (I am referring to the server, not the priest) at Santa Maria Novella, in Florence, while at another altar in the same church at the same time the server was in girded alb. The priests' chasubles are quite what we should expect to find; of white silk (during this Ascension-tide) with blue orphreys. One priest saying his low mass certainly appeared to be vested in a linen chasuble, but this seems so improbable that I do not venture to assert it as a fact. There were certainly no colored orphreys, however.

We hear of the irreverence of Americans in foreign churches. I have been taking careful note, and I believe that the American tourists show more reverence within consecrated walls than do the Italians, priests, monks, or people, or than do German travellers. If churches are viewed by tourists as show places, it must also be said that they are treated as such by those who have them in charge. The alacrity with which monk or verger will conduct visitors through or into the most sacred places for a few *soldi* is astonishing. Neither priest, monk, layman, nor tourist thinks of bowing before an altar. The custom seems absolutely foreign to Italy, except at the conclusion of a mass. I saw an employee, in his shirt sleeves, stand upon the mensa of an altar in a Florentine church to adjust the candles. Monks and vergers lean against altars as they converse or show the treasures, children play about the sanctuary, women enter uncovered. Sometimes ordinary packages are dumped upon the altar. With it all, here and there, particularly in the smaller churches, there will be persons kneeling before a lighted altar, sometimes with, more often without, the presence of the reserved sacrament before them. Indeed more people kneel before the altars containing the relics of saints than before those of the sacred Presence. The latter altars are frequently enclosed, and they are much less common than I had expected to find them in Italy. It is difficult for one not versed in local ecclesiastical customs to tell when the red light denotes the sacrament and when the shrine of a saint, but frequently a lavabo bowl on the altar suggests the former, and it is not generally impossible to discriminate. The red light suggests the shrine of a saint much more frequently than the sacrament. In two churches in Florence I have been accosted by vendors of picture post cards seeking to sell their wares in the very nave of the churches.

Of course I know there is another side to religious life in Italy. There is, I have no doubt, particularly in the smaller places and away from the "show" churches, a true pastoral care of the people by the priest and a simple religious faith such as we do not often find in Anglican countries. The Roman communion is no more all bad to-day than the Anglican communion was in the dreary eighteenth century. Yet she does not appear in a favorable light in her own strongholds. Irreverence, irreligion, commercialism, are the aspects that are thrust upon the view of the ordinary traveller. Seen from within the enchanted circle of the great men of the Church, Rome might no doubt be very attractive. I have chosen purposely to see it as an ordinary spectator, without direction from any who might have guided me to better vantage points.

But I have written these things, not in order to suggest whether it is the Roman or the Anglican eye that is afflicted with a beam as it sees the mote in the eye of the other, but for a more practical reason. It is easy for us in America or in England to feel that our conditions and the evils that obtain among us are more serious than those in the Roman communion. Such a view is absolutely false. Our services are better attended, our people more devout, our churches and sacred things treated with more reverence, than is the case in the principal Italian churches of to-day. If those who think that bowing before the altar, for instance, is "Romish," could see the absolute unconcern with which priest and people pass repeatedly before the altars in these Italian churches, they would be forced to select another adjective. Whatever else may be said of such gestures of reverence, they certainly are the very reverse of "Romish."

And I have in mind also the tendency of some to dwell over much (as I view it) upon our ceremonial divergences. There may be a smaller range of practices among Romans than among Anglicans, but there is certainly no absolute uniformity among the former. Indeed, though the craze for uniformity has at various times swept over both Anglican and Roman communions, never with entire success, I believe that it is itself a false note, impossible of success and unworthy of success. It is rather a gratification to me than otherwise to find that Rome has not succeeded in wiping out divergences even within her own capital city. As for variations in doctrine, one finds the issue over last summer's finding of the Papal Commission on Biblical Criticism still a topic of greatly varying comment. One is forced to question whether there be not semi-agnostics in high places. And one recalling the ceremony of showing the liquefied blood of St. Januarius to priests and people in the Naples Cathedral, and knowing perfectly well that among the scores or hundreds of dignitaries who were parties to the ceremony, must have been plenty who thoroughly understood that they were offering the relic for the adoration of the people under false pretences, and trading upon a credulity that is making Italy a nation of agnostics in place of a land of faith, cannot possibly feel that Rome offers or can offer to us an asylum from our own difficulties.

I have made a day's pilgrimage to San Marco, where everything is redolent of the memories of holy Fra Angelico and of Savonarola. Upon what food have Florentines fed that such as these and as the immortal Dante and as Michael Angelo

have been reared among them? One turns from the commercialism and irreverence of modern Italy, and contemplates what was the Italy that knew those seers. The calm loftiness, the sweet purity of Fra Angelico's art, tells what was the atmos-

THE MARTYDOM OF SAVONAROLA AND HIS TWO ASSOCIATES.
(*From an old print.*)

phere of piety in which he lived. The power of Savonarola's preaching, the puritanism which he enjoined and even established in Florence, the keynote which he gave to Michael Angelo and which struck those chords in marble and in painting that the world will ever contemplate with reverence, were oases in an Italy as much worse than the Italy of to-day as can well be imagined. If a papal legate witnessed with approval the scene of the burning of Savonarola in this Florentine Piazza Signoria, nineteenth century Rome came well nigh canonizing him, and twentieth century Rome may complete the reparation. Does Rome not change? The papacy of Leo X. bears no greater resemblance to the fifteenth century papacy, than the twentieth century Anglican ideal belongs to that of the eighteenth. I do not despair of Rome. I love her. The power of recuperation is inherent in her, as it is in us. It is to this power that I look, under God, for that reconciliation that must sometime come. But first we must both change; and the most illogical, the most futile, the most unreasonable position that is advanced among us, seems to me to be that *as it is*, the Papacy has or can have any claim to our allegiance, or that reunion with the Rome of to-day can be a thing even to be desired. The ills that we endure are but pinpricks to those under which the Church of Italy is laboring, and at the rate that things are moving, one cannot but wonder whether, in the next generation, Italy will be a Christian nation, even in name. Will the Western patriarchate also become only a monument to past grandeur? F. C. M.

COMMENCEMENT.

By Marie J. Bois.

As the school year is drawing to an end, with its glad promises—to the students, of summer pleasures to come; to the teachers, of a well won rest to enjoy—many are the thoughts which come to the mind of the latter.

Is there anything new to say on the subject? Eloquent baccalaureate sermons have been preached; cordial farewell addresses have been delivered. Truly, a most familiar subject, and yet, an ever new one with each recurring year; ever new to the earnest teacher who, during the year has watched the development of young minds preparing *for life and for eternity.*

In these two words *"for eternity"* lies the very root of the teacher's success. According to the view he takes of them, his work will stand or fall in God's sight, and be, at the last day a success or a *wretched failure.*

I am speaking to teachers, old and young; to the latter especially. Some of you have not as yet understood the sacredness of the work which is your portion in the world's task; some have chosen this way of earning a living because it seemed more genteel than any other. What of it? what of its results? How much *love* did you put in that work of yours? Has the school where you taught benefited by your being a member of its staff of teachers? Have your pupils a higher aim in life because of your example? Did you, do you ask the Master's blessing on your efforts? Knowing well that they are but weak efforts at the best, but knowing also that you have done it *"as for Him."* God grant it may be so.

Happy the teachers who have the joy of working under a principal with high and noble ideals; happier still, if their ideal is the same as that of their "Head," if they are conscious that they are working *for eternity.* Oh! the beauty of the work when thus undertaken and thus accomplished.

"Think of it!" exclaimed, the other day, one of these earnest, noble women, who is, I am thankful to say, at the head of a large Church school, "one hundred and fifty souls to prepare *for life and for eternity.*" My heart thrilled in response. Indeed, a noble work, and the true way to look at it. Too long had I known principals, whose sole aim seemed to be the glorification of *self;* who worked for their own success, financial or other; for the applause of the world, *not* for the approval of the Master.

"Commencement!" When I first heard the strange name, I wondered what *commencement* had to do with the *end* of a school year; the lame explanation of its being the beginning of vacations, did not make it clearer to my mind; but now I see how appropriate the term is. For a graduate the days of training, of preparation are over and the glorious task of life is beginning. Truly, the commencement of something greater, stronger; of the task appointed to every one by Him, who created each with a purpose.

Ah, then! we teachers who have labored during the year to do our share in that noble work, let us look up and ask His blessing on the efforts of the past year, humbly asking Him to forgive us the imperfections of it all and to give us grace to do greater, nobler, more *loving* work in the years to come, that we too may be ready for *commencement* when we are called to it through the mysterious portals of death.

For us also the time of school training will come to an end. A glorious commencement awaits us. Shall we not work for it?

"TILL WE HAVE LEARNED TO WALK ALONE WITH EASE."

Oh! not alone, but in Thy promised strength,
We bear the burdens on our road,
Whate'er the length.
We stand alone, but on Thy strength rely,
For Thou hast promised and
Wilt satisfy.
Whate'er we ask—for Jesus' sake will give,
The strength and peace and
Purity to live.
To live—that we may grow in grace and filled
With love for all the brethren
As He willed.
With love—that more like God we may be found,
And fit for mansions where
Glad anthems sound.
Peace, troubled soul—count nothing loss,
God sends the pain to purify
The dross.
He to the end can see, and our poor finite minds
Cannot divine the plan
His wisdom finds.
But in the end it will outshine by far, believe,
What our poor vision here
Could e'er conceive.
Then let us trust and wait and do His will
And hear, through all the turmoil,
"Peace, be still."
As He has promised strength and peace and joy,
Let themes of love and gladness
All our thoughts employ.
Till when at last eternal life shall crown
The one who now by sorrow is
Weighed down.

Fidelis.

They have not forsaken us; they rest in God's Hand, in God's Love. They are set free from themselves, from all that used to imprison their life and love. They are alive, awake, responsive to that which was always their highest desire. Their pain is gone, the sin they were never safe from exists no longer. In the blessed dead there remains for ever all the holy results of all their past schooling in pain, depression, and disappointment. The soul, enriched by learning look to God in the *suffering* life, now looks up to Him habitually, and has a wonderful sense of being *at home,* of being where it is most loved. "The souls of the righteous are in the Hand of God." In Him they are at rest; they move freely in a new world; they are sure of the love of God. "All live unto Him." They are really alive at last!—*Rev. G. Congreve.*

NOTES FROM LONDON

The New Vicar of Hursley

THE BISHOP OF BOMBAY OBDURATE

An Unfortunate Decision by the Bishop of London

The Living Church News Bureau
London, May 28, 1907

THE architecture at this year's Royal Academy includes quite a number of ecclesiastical designs. Among the more notable exhibits are the proposed chapel of the Community of the Resurrection, Mirfield (of which I hope to give several illustrations some other time), the courtyard and gate-house for the English Benedictine monastery on Caldey Island, and the interior of the English Church at Florence, by Mr. G. F. Bodley, R.A., the famous Church architect of the Gothic school.

In its notice of the recent appointment by Sir George Cooper of Hursley Park, of the Rev. H. C. Percival, vicar of St. Peter's, Southampton, to the cure of souls at Hursley, the Rev. Mr. Keble's old parish, the *Church Times* also published the folowing interesting matter concerning the new vicar of Hursley:

"Mr. Percival, from his eearly life was trained in a parish where the full teaching of the Oxford Movement was recognized in 'the sixties.' He was ordained in 1882 from Lincoln Theological College, and his first curacy was at Wrawby, Lincolnshire, under the saintly scholar—Canon John Rowland West, who from his wide influence and teaching at Wrawby for fifty-seven years, was often called 'the John Keble of the Lincoln diocese.' From 1884 to 1893 he was one of the chaplains of Edinburgh Cathedral under the late Dean Montgomery, and since 1893 has been vicar of St. Peter's, Southampton. For several years Mr. Percival has been one of the honorary missioners in the diocese of Winchester, whilst St. Peter's Church in Southampton has been the centre of work based upon very definite lines. It is singular that the church which Mr. Percival has held for fourteen years was built in 1845 by the exertions of the late Rev. John Langley, and was regarded even in those early days as a church where the Oxford Movement had made itself felt and known."

The Most Rev. W. Saumarez Smith, D.D., Archbishop of Sydney, Metropolitan of New South Wales, and Primate of Australia and Tasmania, emphatically denies that he intends to resign the Archbishopric and Primacy.

Meetings in aid of the new hotel for students of Mirfield College (in connection with the Community of the Resurrection), studying at Leeds University, were held at Leeds week before last, the vicar of Leeds (Dr. Bickersteth) presiding. The Bishop of Birmingham, in the course of his speech, deprecated a censorship of the publications of the C. R., such as that suggested by the Primate at the C. R.'s London meeting. He would implore all "reasoning members" of the Church of England to recognize in the Mirfield community a body which was indeed one in loyal membership of the Church, and which desired to put the least possible shackling upon the thoughts and freedom of the individual, and in that resolution he most heartily desired that they should support them. The Rev. Paul Bull, a member of the community, said he was responsible for many of the Mirfield publications. He could assure their opponents most profoundly on his own behalf that if there was anything in these publications that was not in full harmony with the Catholic Church throughout the ages, it would be his eager desire to remove it, and correct it at once. The Rev. W. H. Frere (Superior of the C. R.), explaining the position of the community in regard to the vows of celibacy, poverty, and obedience, said they were not bound to them in the sense of life vows, but their rule did for the time being bind them to these things.

The Bishop of Bombay has addressed a pastoral letter to his clergy in reference to objections made to the requirements in his recent charge, and in general such requirements still stand. The Bishop adds that he is prepared to lower the age for Confirmation from fourteen to thirteen in the case of European and Eurasian children; from thirteen to twelve in the case of Indian boys; and from twelve to eleven in the case of Indian girls. This he will do only on the distinct understanding that there shall be no deviation from these limits of age, and that the clergy will abandon the practice of themselves allowing unconfirmed children to attend the Holy Sacrifice of the Altar, and also that they discourage others from doing so. The Bishop of Bombay will thus not budge an inch from the position of keeping the lambs of the fold away from our Lord Jesus Christ in His own appointed service.

The literary executors of Mr. Gladstone have all along contemplated, it is understood, the publication of a selection of his letters and papers on theological and ecclesiastical questions and affairs. It was arranged with Mr. John Morley that this work should be reserved for separate treatment subsequent to the publication of the Life written by him. The task of editing the work has been fittingly entrusted to the hands of Mr. D. C. Lathbury, and the book will be published by Mr. Murray. Mr. Lathbury is also writing a biography of Mr. Gladstone for Messrs. Mowbray's valuable *Leaders of the Church* series.

By a recent so-called "wedding" at St. Margaret's, Westminster, we have again been reminded, and painfully so, to a peculiar degree, of the continued existence in the diocese of London of what is at once one of the most flagrant breaches of Church order and most intolerable of Church scandals—namely, the use of the Marriage Service in church for the formation of adulterous alliances. In the last occurring case two London clergymen are to be held responsible: Canon Henson, who allowed the church of which he is the custodian to be put to such profanation, and the Rev. Russell Wakefield, who took the performance; while I more deeply regret to record that the Bishop of London, as it has since appeared, is also directly and perhaps chiefly involved. Mr. Russell Wakefield, having been taken to task by the *Church Times* for his share in the affair, writes to give a personal explanation, and shelters himself behind the Bishop of London. He says he was asked, "as an old friend of the bride's father, to take the service." He wrote a letter of refusal, which he sent to his Bishop for comment. The Bishop of London returned it to him, "pointing out that, the bridegroom's former marriage having taken place at a registry office, there was no responsibility resting upon the Church in the matter, and therefore it was not improper for me to officiate." Such a position as this on the part of an English Catholic Bishop is fairly startling, and surely calls for further explanation. The Bishop of London has apparently either become a Tridentine in his view of civil marriage —*i.e.*, that he regards them null and void—or else a victim to the widespread notion among the lower classes in England that such marriages are less binding than those *in facie ecclesiae*. Both the modern Roman Church view and the common delusion also here referred to obviously tend only to create confusion of thought on the subject of marriage and divorce, to break down the sanctity of the divinely appointed estate of matrimony, and to popularize the terrible evil of divorce. The Bishop of London is clearly in the wrong in this matter, and his advice to the Rev. Russell Wakefield was deplorable.

Inasmuch as Southwark Cathedral has no ancient endowments, its authorities have to look to voluntary subscriptions for the working of the Cathedral. And in this instance the voluntary system does not seem to have answered, for the Cathedral is practically insolvent. According to the report of the last meeting of the newly appointed diocesan Finance Council, published in the *Southwark Diocesan Chronicle* for May, the assured income is only £670, while the expenses "on the most economical basis" amount to £2,620. Money has to be borrowed upon the personal security of members of the chapter. By that means, and by using the income from endowments for the entire year, added to all present resources, there is sufficient to maintain the Cathedral for twenty weeks only from April 12th last. A lay committee has been formed to collect money, and other diocesan objects are to stand on one side that the Cathedral may receive the offerings of the Church people. If this effort fails, then the daily sung services must be suspended, and fundamental changes made in the whole character and caliber of the arrangements for divine worship. There is doubtless much reason to believe that the serious financial difficulties in which the Southwark chapter find themselves are largely due to the non-congregational character of Matins and Evensong at the Cathedral through the use of Dr. Madely Richardson's *Southwark Psalter*. It was quite right and commendable for them to discard the improper post-Restoration system of rendering the Psalms that obtains at most of the Cathedrals; but in doing so the chapter made a fatal blunder in allowing the introduction of a new-fangled and highly eccentric mode of chanting composed by the organist of Southwark Cathedral. What they should have done was to have taken an heroic line, and adopted the Ecclesiastical Plain Chant—according to the Solesmes method—which embodies the ancient and only proper Psalm melodies of the Catholic Church.

J. G. HALL.

ANNUAL MEETING OF THE C. B. S.

The Rev. Dr. Van Allen the Preacher

OTHER NEW YORK NOTES

The Living Church News Bureau
New York, June 10, 1907

THE thirty-ninth annual festival of the Confraternity of the Blessed Sacrament was kept at the Church of St. Mary the Virgin, 46th Street, on Tuesday, June 4th. The council met in St. Joseph's Hall at 10 A. M., and in the absence of the Superior General, the Rev. A. Prime of St. Margaret's, Boston, was chosen chairman. The Rt. Rev. Bishop of Fond du Lac was re-nominated for Superior General. The Rev. E. B. Taylor was for the fifteenth time nominated for Secretary General. Mr. W. C. Dayton, who has held the office of Treasurer General for fifteen years, refused reëlection, and the Rev. C. P. A. Burnett was nominated in his place. The report of the Treasurer General for the last year was read, showing the receipts to have been $1,038.38. Grants for vestments, altar furnishings, etc., to the amount of $404.61 had been made. The Confraternity has now a permanent invested fund of $2,000, and a good balance with which to begin its work for the coming year.

The Solemn Mass began with the procession of about fifty priests in surplices and eight priests in copes, the leaders in singing the Mass, the music of which was the plainsong, *Missa de Angelis*. The processional was "Hail, Festal Day! in every age divine"; the proper for Corpus Christi from Brown's Altar Hymnal. The sacred ministers of the Mass were the Rev. C. M. Hall, celebrant; the Rev. F. W. Davis, rector of St. Martin's, Brooklyn, deacon; the Rev. R. R. Upjohn, sub-deacon; Mr. M. M. Day, master of ceremonies.

The sermon was by the Rev. W. H. van Allen, rector of the Advent, Boston, and was a masterly setting forth of the Eucharist as the great defence of the Incarnation, Virgin Birth, Atonement, and the resurrection of our bodies in the last great day. A luncheon was served in the guild rooms of the church at the conclusion of the Mass, giving an opportunity for all the associates, clerical and lay, to meet one another and exchange congratulations for so beautiful a service. After the luncheon, the associates adjourned to St. Joseph's Hall for the annual conference, the Rev. John S. Miller presiding. The Secretary General made his annual report, showing that twelve priests had been admitted in the last year and 125 lay associates. Two new Wards had been formed, so that the Confraternity has now thirty-five Permanent and three Temporary Wards. Two thousand two hundred and fifty copies of the Intercession Paper are published each month; one tract has been issued, *What Do They Mean?* and the Confraternity has aided in the circulation and sale of Dr. Abraham's book, *The Position of the Eucharist in the Services of the Church*. The Superior General's annual address to the Confraternity had been printed in pamphlet form, copies of which were distributed to the associates. Copies may also be had at the Church book stores and of the Secretary General.

The following resolution was passed: That the sermon of the Rev. Dr. van Allen be printed by the Confraternity and copies sent to the Priests Associate, and to THE LIVING CHURCH and *Churchman*, with the request that it be printed in those valuable journals.

The offerings made at the Mass were devoted to Fr. Staunton's work in the Philippines, for the purchase of suitable things in celebrating the Holy Mysteries. A resolution was passed expressing the regrets at the resignation of Mr. W. C. Dayton as Treasurer General, and gratitude for his long-continued and faithful service. A vote of thanks was also tendered the Rev. Dr. Christian for the use of the church.

These annual festivals are both helpful and inspiring, and they show conclusively that the Confraternity is carrying on a great and blessed work for the Anglican communion.

On Wednesday, the 5th inst., the annual meeting of the Catholic Club of New York was held. At 10:30 A. M. there was a High Celebration of the Holy Eucharist. The Rev. Dr. Arthur Ritchie was celebrant. There was no sermon. A meeting of the Council of the Clerical Union was held afterward.

On Sunday, the 2nd inst., Bishop Greer consecrated a new altar at St. Barnabas', Irvington. The altar was given by the communicants of the parish who had for many years been in the habit of attending the early celebrations of the Holy Communion. An addition to the parish building was also dedicated, and this was the first Sunday in the parish of the new rector, the Rev. Royal Balcom.

At St. Paul's, Morrisania, on the evening of June 2nd, the remaining $1,500 debt upon the church was cancelled. Bishop Greer was present on the occasion and preached.

A QUAINT OLD RIDDLE.

BY DOROTHY SHEPHERD.

I RECENTLY encountered this strange riddle at the house of a friend. After repeated efforts and many discussions the answer was discovered. The accredited origin of the riddle lies in a brief story:

A great many years ago a prominent merchant in Taunton, promised to Lucy King, an eccentric old lady who lived in the neighbohood, a desirable prize, if she could compose a riddle impossible for him to guess. The subject must be chosen from the Bible. The prize was duly awarded to the old lady after she had accomplished the following riddle in rhyme.

Try the riddle upon your friends, and see if their ingenuity will be able to supply the answer.

"Adam, God made out of dust,
But thought it best to make me first:
So I was formed before the man
To answer to God's holy plan.

My body God did make complete,
But without arms or legs or feet:
My ways and acts He did control
But to my body, gave no soul.

A living being I became,
And Adam gave to me a name;
I from his presence then withdrew,
And more of Adam never knew.

I did my Maker's law obey,
Nor from it went astray:
Thousands of miles I go in fear,
But seldom on the earth appear.

For purpose wise which God did see,
He put a living soul in me,
A soul in me my God did claim,
And took from me that soul again.

For when from me that soul had fled,
I was the same as when first made;
And without hands or feet or soul,
I wander on from pole to pole.

I labor hard from day to night,
To fallen man I give great light.
Thousands of people young and old,
Will by my death, great light behold.

Nor right, nor wrong, can I conceive:
The Scriptures I cannot believe.
Although therein my name is found,
They are to me an empty sound.

Now when these lines you slowly read,
Go search your Bibles, with all speed,
For that my name's recorded there,
I honestly to you declare."

The answer will be found to be the oft-disputed whale which swallowed Jonah.

IT IS INTERESTING to note that in seventeen states child labor bills are pending: In New Jersey, Pennsylvania, Maine, Missouri (passed by senate), Nebraska (passed by house), Minnesota, Wisconsin, Idaho, Washington, South Carolina (two bills), North Dakota, Utah, Tennessee, Montana, Colorado, New York, and Alabama. A novel resolution was recently introduced in the Wisconsin legislature to memorialize Congress, recommending a law to provide an internal revenue tax of $1,000 on an employer for each child under fourteen years of age employed by him.—*Charities and Commons.*

PRAYER is the expression of perfect confidence;—it is to unburden our hearts to God. He reveals Himself as our Father with more than any earthly father's love, tenderness, and compassion. My wants and troubles He sees and is concerned about; my highest happiness He desires and can bestow. We are helpless without prayer. The answer to prayer, St. Paul tells us, is *Peace*. What we want is not our own way, but peace and joy in doing and suffering God's way. That is God's promise; that is God's answer to our prayers. Peace is God's gift. It is not freedom from pain or sorrow, but it is freedom from anxiety, from uneasiness.—*Rev. A. H. Blunt.*

WOMAN'S AUXILIARY OF CHICAGO

Great Outpouring of Delegates at La Grange

GIRL'S FRIENDLY ALSO HAD A GOOD MEETING

The Living Church News Bureau
Chicago, June 10, 1907

ENTHUSIASM is the word which best befits the 23d annual meeting of the Chicago branch of the Woman's Auxiliary, held at Emmanuel Church, La Grange, on the morning and afternoon of Friday, May 31st. It is ten years since the diocesan branch last met at La Grange. The beautiful suburb was bedecked in all its springtide array of lofty elms and well-clipped lawns and many beds of flowers as the hundreds of delegates and visitors thronged into its quiet streets. The attendance was very large, numbering over 700, from more than 70 parishes and missions. Fully half of the delegates came by special train over the Burlington road, which left Chicago at 9:45 A. M. There were about twenty of the diocesan clergy present throughout the day. The excellent vested choir of the parish, under the direction of Dr. Chase, organist and choirmaster, furnished a fine musical service, which included much of Eyre's Mass in E flat, and Mozart's "Twelfth Mass Gloria." Bishop Anderson was the celebrant at this Holy Eucharist, which began about 11 A. M., the Rev. Dr. J. H. Hopkins being epistoler and the Rev. T. B. Foster, rector of the parish, the gospeller. The Rev. C. E. Taylor and the Rev. G. Craig Stewart were also in the chancel, the latter preaching an eloquent missionary sermon, his text being "The Field is the World." At the close of the service, the rector gave his address of welcome, and then the business session began, the diocesan president, Mrs. John Henry Hopkins, taking the chair. A letter of greeting was read from Miss Emery by the president, after which the meeting adjourned to the spacious parish house for luncheon. In spite of the large attendance, the seven hundred persons were served promptly and amply, and though the parish house was filled from top to bottom by the guests, La Grange's hospitality was abundantly equal to the occasion. Resuming the business session in forty-five minutes, the afternoon programme began, which lasted for over two hours, and was replete with interesting and animated reports, in addition to the two main addresses of the session. The diocesan corresponding secretary, Mrs. J. J. MacDermid, of Grace Church, Chicago, reported that there have been 607 missionary boxes sent during the year, including the Junior's' boxes, the value being over $12,000; and that the gifts in money for the year were enough more to bring up the total to the sum of $36,578.35, an increase over last year's total, and the largest in the history of the Chicago branch. Of this splendid sum, the Juniors, with 37 branches, sent away 129 boxes, valued at $1,903.60, and money in addition, not including the sums pledged for the scholarships, so that the total of the Juniors' work for the year was $2,153.55. Three new Junior branches were formed during the year. The other reports were from the fund for the widows and orphans of the clergy (whose income for the year was $3,016.25); the Church Periodical Club, which is organized in 20 parishes, and is sending out regularly nearly 600 periodicals, and during the year has shipped thousands of other gifts of books, games, cards, pictures, etc.; the Linen Committee of St. Luke's Hospital, to which 54 Auxiliary branches sent contributions of linen and money during the year, the total articles received by the committee being nearly 10,000; the Babies' Branch of the Auxiliary, of which Mrs. H. B. Butler is the diocesan vice-president in charge, the report showing two new branches, and increased gains in membership and in gifts, the total money raised being $162; the Lent Study Class, the average attendance of which has risen from 39 per Saturday, in 1905, to about 47 for the past Lent, 28 branches having been represented, the largest delegations being those from the Church of Our Saviour (37) and St. James', Chicago (32 for the six sessions); the noon-day monthly meetings, held on the first Thursdays from October to May, inclusive, the total attendance being 552 for this season, of whom 26 were visitors, there being from 28 to 36 branches represented every month with an attendance of from 56 to 92 at each meeting; the Missionary Kindergarten committee, reporting that a site had been selected, after careful search, for this new addition to the Auxiliary's Chicago work, the locality of Bridgeport, on Archer Avenue, in the Stockyards district, being the chosen place, the main nationality of the neighborhood being Polish, and the cost to be about $1,000 a year, of which about $500 is still to be raised. The last of these annual reports was that of the United Offering, read by Miss Katharine D. Arnold, the vice-president in charge. This was a stimulating record, for it told that the "Birthday" offerings of the past two years have reached $2,652, and that the morning offering of this year's "Birthdays" at this annual meeting was $1,768, so that the total in hand at date for the United Offering of 1907 is $4,421.11. The chairman then announced that a generous member of the Auxiliary had promised that it should be increased to $5,000 by October. At this inspiring announcement, the entire body of women broke away from all the traditions of the annual meeting and burst forth into applause, which was followed by a request, made by the chairman, that every one should rise and that Bishop Anderson should lead the congregation in the General Thanksgiving, which was immediately done.

THE PRESIDENT'S ANNUAL ADDRESS.

Mrs. Hopkins then gave her annual address, stating that she had attended 82 gatherings during the year, as diocesan president, and had organized three new branches and reorganized one branch, had arranged four sectional meetings, with a total attendance of over 300 women, and that the two most important events of the year had been the over-payment of the branches' apportionment for General Missions, and the movement for establishing a missionary kindergarten. The question of the yearly luncheon at the annual meeting was also thoroughly analyzed, and the address closed with a stirring exhortation to avoid the rut and to rise above the mere routine in the new plans for the coming year's work. Hymn 254 was then sung, after which the Bishop introduced the visiting speaker of the day, Miss Annie C. Farthing of the Alaska Mission, who is one of the mission workers supported by the Chicago branch. She gave a very interesting account of the Church's work in Alaska, where she has been for the past five years, and made a strong plea for at least three new nurses, all of whom are urgently needed for the work in various points of this vast field.

ELECTION OF OFFICERS.

The election of officers which followed Miss Farthing's address, was practically a reëlection. For the eighth time, Mrs. Hopkins was elected diocesan president, and the five vice-presidents are Miss Katharine D. Arnold of St. James' Church, Chicago (in charge of the United Offering); Mrs. Vincy B. Fullerton of Christ Church, Ottawa (in charge of the Lent Study Class); Mrs. W. D. C. Street of St. Chrysostom's, Chicago (in charge of the monthly noon-day meetings); Mrs. Hermon B. Butler of St. Peter's, Chicago (in charge of the Babies' Branch); and Mrs. F. O. Grannis of Wheaton (newly-elected, and in charge of the Junior Auxiliary); Treasurer, Mrs. James T. Hoyne of Trinity, Chicago; Corresponding Secretary, Mrs. J. J. MacDermid of Grace, Chicago; Recording Secretary, Mrs. W. F. MacHarg of the Church of Our Saviour, Chicago. The Bishop also appointed Mrs. J. K. Lewis of Evanston as corresponding secretary for the Juniors, and Mrs. H. B. Gwynn as her assistant; Mrs. T. J. Chew of St. Chrysostom's, in charge of the Comfort Club; Mrs. Wm. P. Wright of Grace Church, Chicago, as diocesan president of the Church Periodical Club, with Mrs. C. E. Starbuck as secretary and Mrs. R. A. MacArthur as treasurer; Mrs. D. R. Brower as chairman of the Library committee, with Miss Mary L. Banks as secretary and Miss Clara C. Griswold as treasurer.

The afternoon closed with the reading of the pledges made by the various branches for the stated objects supported in whole or in part by the diocesan branch. Six years ago, at the last annual meeting when the old method of taking these pledges orally during the business session, was in vogue, there was a total of $2,189.50 raised for four objects. The system was then adopted of sending out blanks to every local branch a month before the annual meeting, with the gratifying result that this year 79 local branches have mailed their pledges to the president before the annual meeting (against 74 last year), with a total of $3,430 pledged for eight different objects, a gain of about 65 per cent. since the adoption of this improved method. After the collecting of the afternoon offering which, with that of the morning, amounting in all to about $175, was sent to Bishop Scadding for his work in Oregon, the Bishop read the final collects and pronounced the benediction. The meeting thus closed promptly at 4 P. M., in ample time for the return special train for Chicago. It was in all the most

successful and inspiriting annual meeting in the history of the Chicago branch of the Auxiliary.

GIRLS' FRIENDLY SOCIETY.

On the afternoon of the First Sunday after Trinity, the 20th annual reunion service of the G. F. S. in the diocese of Chicago was held at Trinity Church, Chicago, at 4 P. M. There was a large attendance, between 300 and 400 of the members and associates forming in the procession, while the general congregation filled the main body of the church. The Rev. Z. B. T. Phillips, rector, preached the annual sermon, from the text: "Godliness with Contentment is Great Gain." There were 16 parishes represented out of a possible 17, each delegation wearing its special flower, as has been the custom for many years at this service. The offerings were liberal, and were given to the Holiday House Fund.

The resignation of the diocesan secretary and treasurer, Mrs. A. A. Ranney, was announced, and Mrs. Charles G. Bolte of Winnetka was elected to fill the vacancy. Mrs. Rudolph Williams was elected "Commendation Associate," as the one to whom all G. F. S. members newly arriving in Chicago should be officially commended by other branches of the society.

MISCELLANEOUS.

On the same Sunday, the congregation of the Church of the Epiphany held their second annual reunion service, Bishop Anderson preaching the sermon and celebrating at the mid-day service. There was a large attendance of former members, from all parts of the city and suburbs, and the offerings of the day were devoted to the endowment fund of the parish. It is planned to hold this "Reunion Sunday" annually on the first Sunday in June, to commemorate each year the laying of the corner-stone of the present church, this year being the 22nd anniversary of this event.

On Thursday, June 6th, occurred the commencement services of the Western Theological Seminary, at the chapel. There was an unusually large attendance at the mid-day hour, the Holy Eucharist having been celebrated at 7 A. M. Bishop Anderson preached a powerful sermon at the 11 o'clock service, and two students were graduated, namely, Mr. Lyford T. Edwards, who will continue in charge of St. Matthew's mission, Evanston, and Mr. Wm. I. A. Beale, who will work as a member of the Cathedral staff.

On the evening of June 5th, the annual prize contest for the best sermon work took place at the Seminary, Mr. W. F. Bachman of the new senior class winning the first prize ($25), and Mr. W. I. A. Beale of the graduating class winning the second award ($10). The judges were the Very Rev. F. A. De Rosset of Springfield, the Rev. T. B. Foster of La Grange, and the Rev. E. H. Merriman of the Seminary. The Hibbard prize for the best paper on Sociological themes ($25), was awarded to Mr. Albert E. Selzer, who has been taking the course of study at the Chicago Institute of Social Science, at Chicago Commons, in addition to his seminary work, this year. The trustees held their annual meeting during commencement week, and elected the Rev. Stuart L. Tyson, M.A., to the combined chairs of New Testament and Patristics. The Rt. Rev. the Bishop Coadjutor of Western Michigan, the Rev. W. O. Waters, and Mr. W. G. Hibbard were elected as trustees of the Seminary.

A largely attended reception was given to the Rev. Henry Grattan Moore and his family, at the Winnetka rectory, on the evening of May 31st, to bid them farewell as they left for Chicago, where Canon Moore has become one of the staff of the Cathedral. Mr. F. O. Lyman, senior warden of the parish, read an address from the vestry, appreciative of the work of Canon Moore during the nine years of his rectorship in Winnetka, and presented him with a check of $352. Other friends also presented him with a check of $600, and the women of the parish gave Mrs. Moore a check for $577. Canon Moore began his work at the Cathedral on the first of June.

A very pleasant gathering of clergy and laymen was that occasioned by the dinner at the mid-day club rooms in the First National Bank Building, given by the Church Club of the diocese as a reception to the new clergy of the diocese, on the evening of Thursday, June 6th. There was a good attendance, Mr. Amzi W. Strong, president of the club, being the toastmaster. Addresses were made by Bishop Anderson and Bishop Francis, the Rev. Dr. Joseph H. Rushton of New York, the Rev. J. W. Fogarty, who has lately become rector of the Church of the Good Shepherd, Lawndale, the Rev. R. H. Fortescue Gairdner, who has been for some months rector of St. Martin's Church, Austin, the Rev. T. B. Foster, who is the new rector at La Grange, and the Rev. J. K. Brennen, lately placed in charge at Morgan Park. The evening was a delightful one in every way, and added one more event to the many which have made the atmosphere of the diocese of Chicago so notable for harmony and good fellowship, not only among the clergy themselves, but between the clergy and laymen also.

The many friends of St. Andrew's parish, Chicago, are congratulating that congregation on the fact that the new mayor of Chicago has lately appointed Mr. D. W. Cameron, their senior warden, as a member of the Chicago School Board. The school affairs in Chicago are in a critical phase of their development, and the mayor has demanded the resignations of several former members, whom he is thus replacing with carefully selected appointments.

In the account last week of the recent diocesan Convention, the printer made the statement that the decrease in Chicago's contributions to general missions during the year was $19,000. It should have been $1,900 dollars, which is the correct estimate of this decrease. TERTIUS.

IS THE DISCIPLE ABOVE THE MASTER?

BY ROLAND RINGWALT.

A STUDY of Puritanism is apt to leave one under the impression that stern Calvinistic divines paid more attention to the Pauline Epistles than to the four Gospels. Here and there the same tendency still prevails. There are many congregations which have heard more about election, justification, and particular redemption than about the Incarnation, Resurrection, and Ascension. Although the dislike of the Christian year is dying, it is by no means dead, and occasionally somebody makes a formal protest against it. The student of hymnology could produce a thousand quotations all proving that many hymn writers have been more familiar with the writings of St. Paul than with the words and deeds of His Master. It was not in the seventeenth century but well on in the nineteenth that a young Englishman was informed by Nonconformist divines that his examination did not warrant his admission to the Gospel ministry. "The Gospel ministry?" he exclaimed. "You have not asked me one question about the Gospel according to the Gospels; you only recognize the Gospel according to a few chapters in the Epistle to the Romans"!

In our parish work we do not, perhaps, often encounter violent Calvinism, but we do meet with a curious proof that St. Paul is often more prominent in religious minds than his Master. Nearly everybody has read or heard St. Paul's expression about the sacrilegious communicant who is guilty of the Body and Blood of the Lord. The influence of these words is far-reaching, so far-reaching that many devout persons have lived to old age without venturing to approach the Holy Table; and many others have only asked for the Passover when death drew near. For centuries the warning of St. Paul has been quoted so often and so impressively that multitudes of transgressors have excommunicated themselves. It would be easy to find people who are choristers, parish officials, Sunday School teachers, but who have for a long time absented themselves from the altar because of St. Paul's words.

Now the blessedness of a reverent Communion is just as strongly taught in Scripture as the curse upon an irreverent one. Yet a large part of modern Christendom has never recognized that the sixth chapter of St. John contains any eucharistic teaching whatever. Many earnest Christians know that they are seriously ill, recognize their death as probable, show that they possess faith and patience, and still depart this life without receiving the hallowed food and drink. In many a religious household the meaning of the word *"Viaticum"* could not be given, and if it were given, there would be a smile at such old-fashioned credulity. The danger of the abuse is recognized by many who have never looked on the Eucharist as spiritual sustenance. Oftentimes the sacred service is held in the sick-room, not because the patient desired it, but because the priest advised it. The doctrine of sacramental grace is not, in this country, widely accepted, and it is scarcely safe to say that it is widely known.

With the whole counsel of God before us the blessedness of the gift is as important as the danger of profanation. They are divinely linked together; but current religious thought has put them asunder. In every neighborhood we find that the warning has sounded; it may take years of effort to teach a parish the meaning of the comfortable words.

CONFERENCE OF THE ANGLICAN CHURCH IN CHINA

The American Bishop Has Sole Jurisdiction in Shanghai

ST. JOHN'S COLLEGE, Jessfield, Shanghai, China.
Third Sunday after Easter, 21st April, 1907.

TO-DAY, in the English Church of the Holy Trinity, at Shanghai, with a service of thanksgiving, closed a Conference which will henceforth be looked upon as historic—the first representative Conference of the whole Anglican communion in China.

The Conference was called by the Bishops, in response to a petition sent by the clergy last year, and was composed of all the Bishops, together with two representatives from each of the jurisdictions, these representatives being priests elected by the clergy of their own districts.

The tragic death of Bishop Hoare, the late Bishop of Hong Kong, left an unexpected and much regretted vacancy in the company of the Bishops, which was, however, otherwise complete, including the Bishop of Mid-China, the Rt. Rev. Dr. Moule, who is the senior Bishop of our communion in China, and, being in his 80th year, has resigned his charge, but is exercising jurisdiction

BISHOPS AND CLERGY AT THE CONFERENCE.

until a successor can be appointed. It is difficult to realize his age as he is still so vigorous both in mind and body. His sound judgment, clear expression, and generous courtesy have been a real blessing to the Conference.

Besides the senior Bishop, the following were present: Bishops Scott of North China, Graves of Shanghai, Cassels of West China, Roots of Hankow, Iliff of Shantung, Price of Fokien. The Rt. Rev. Bishops Corfe and Turner, (the present Bishop and the resigned Bishop of Korea) were present as visitors.

After a preliminary session on Monday, the Conference opened on Tuesday, April 16th, with a corporate communion at St. John's pro-Cathedral, at which the Bishop of North China was celebrant, and every member of the Conference received the Blessed Sacrament.

The Holy Eucharist was celebrated daily during the Conference, both at St. John's and the Church of the Holy Trinity (the English and the American "Cathedrals," one in the city and the other at Jessfield); while the business sessions were held daily alternately at the one place and the other.

The work accomplished by the Conference has been not only most satisfactory, but even most remarkable, and the spirit in which the most difficult questions have been discussed, no less than the unanimity with which they have been decided has given all the members a deep sense of the real and wonderful guiding of the Holy Spirit of God.

At the very outset was taken up a question it had been originally intended to avoid: the thorny and difficult one of the conflict of episcopal jurisdiction in the city of Shanghai, which has been discussed between the English and American Churches ever since 1853, and often with much acrimony. It proved unavoidable; but after a morning of free and frank discussion, without any excitement or bitterness and with some wonderful exhibitions of generosity and noble spirit, a resolution was adopted that seems to end and bury the controversy forever, the whole Conference, English and American Bishops and presbyters, without one dissenting voice, "loyally accepting the decision" announced a year ago by the Archbishop of Canterbury and the Presiding Bishop of the American Church, who, acting in conjunction, recognized the American Bishop of Shanghai as having sole jurisdiction in the city and the province over the Chinese work, while the English residents retain their present relation to the Bishop of Mid-China, whose residence is at Hangchow.

That question out of the way, the Conference proceeded to the great work for which it was originally called—to consider the question of the organization of the Anglican communion in China. The discussion was introduced by the Rev. F. L. Norris of Pekin in a forcible and admirable paper, and as the outcome of the discussion a series of resolutions, presented by him, was adopted, declaring the conviction of the Conference that such organization should be proceeded to at once, appointing a committee of four Bishops and four presbyters to draft a plan for such organization, and calling for a Conference to meet in March, 1909, composed of delegates elected by the Synods of each district and including both foreign and Chinese delegates, both clerical and lay who, with the Bishops, shall discuss and act upon the report of that committee.

It would seem, then, that, under the good Providence of God, there will be organized within two years a Chinese Church of the Anglican communion, that the Church in England and in America will be asked to recognize it, and that our Christian work here will no longer exist as a group of separated missions, but as a national Church, in some degree like the Church in Japan, as it was organized twenty years ago.

After a day spent in the discussion of methods of securing united action among the Anglican missions throughout the Empire, several committees were appointed to carry out the resolutions of the Conference on the various matters brought forward, and the Conference then proceeded to consider the second subject announced in the original call—"The relation of the Anglican Communion to the Federation Movement."

The subject was introduced in a paper by the Rev. L. B. Ridgely of Hankow, and a full day's discussion followed, in which there appeared a unanimous conviction that some sort of action leading toward unity and showing sympathy with the purpose of federation is right, desirable, and necessary, and the only differences were as to the best method. Resolutions were finally adopted, one expressing the sympathy of the Conference with all efforts tending to the unification of the Christians in China and throughout the world; another appointing a committee of the Conference on "Christian Unity," who are to convey that expression to the Centenary Conference, and also to do all they can in working with that Conference, or otherwise, to help forward that cause. Another resolution was adopted, suggesting to the Centenary Conference that it issue a form of prayer for China, its people, and its officials, and for the unification of the Christian Church; and ask that the prayer be used in every Christian congregation in China, every Sunday, at the morning service.

A fourth important and even epoch-making action of the Conference was the adoption of a resolution recommending the use in our Prayer Book and literature, of the terms "Shan-ti" and "Shen-ling" for the translation of the words "God" and "Holy Spirit." These are the terms likely to be accepted by the majority of the missions in China, and likely to be endorsed by the "Centenary Conference." They have already been adopted by the Russo-Greek Church in its Chinese missions. In thus officially endorsing them we help on the cause of unity.

Another notable action was taken on the fourth day of the Conference when, by unanimous resolution, an earnest appeal was sent to the Church in Canada, asking them to send a Bishop and clergy to occupy some one of the provinces where we are as yet doing nothing, and begin work there.

In view of all this, it is not to be wondered at that the closing services on Sunday were full of the deepest feeling. At 8 A. M., the whole body of the delegates and the Bishops joined in a service of Holy Communion at the English Church of the Holy Trinity, in Shanghai. The venerable senior Bishop, the Rt. Rev. Dr. Moule of Mid-China, was the celebrant, and the American Bishop of Shanghai assisted him. It was no mere formal assertion of unity, but a very sign and real exhibition of the unity which all felt. A congregation of twice the usual number of communicants attended.

After the celebration, all the members of the Conference were entertained at a breakfast at the rooms of the Shanghai Club near by. This hospitality was the generous act of some of the laity of the congregation, and was much appreciated, as the majority of the Conference live so far away that it would have been difficult to attend both the 8 o'clock and the 11 o'clock service in any other way.

At 11 A. M. the church was filled. The long procession formed in the choir school house and marched into the church, singing. The service—Morning Prayer—was admirably sung, as all services at the English church in Shanghai are now admirably rendered under the direction of the Rev. H. W. Walker, M.A., and his assistants. The sermon was preached by the Bishop of North China, the Rt. Rev. Bishop Scott, and was a really masterly one, on the text: "Walk worthy of the vocation wherein ye are called," and the rest of the first three verses of Eph. iv.

It was with uplifted hearts that the members of the Conference stood to sing, and knelt to receive the benediction of the venerable senior Bishop at the close of the service, and with renewed courage and anticipation, not mere regret, that they parted, looking for great things yet to come.

The offering at all the services of the day was for the great Thank Offering to be made at the Pan-Anglican Conference in London in 1908, when the Anglican Church throughout all the world is asked to join in some worthy offering to express their gratitude for the unity God has been pleased to grant them.

THE ADDRESS OF THE BISHOP OF ALBANY

To the Graduates of St. Agnes' School

"BELIEF IN JESUS CHRIST OUR LORD."

THERE is an old Horatian saying in the *De arte poetica*, that "sometimes in trying to be brief, one becomes obscure." It finds fit illustration in much of the verbal condensation which compresses thought into proverbs; and the correction often needs to be applied, by showing that the two thoughts, which may be in apposition are not in opposition; and not meant to be absolutely contradictory or mutually exclusive. It would, for instance, I think, be a truer reading of the thought in your class motto, dear children, to say: "Deeds and not words *only*." And yet there is enough possible antagonism in the thought to make one hesitate to put it the other way, and say: "Not deeds only, but words as well." After all we are dealing here with the two great powers, the two great influences in the world, action and speech, and neither one excludes the other. There is speech in great actions. There are spoken deeds which are echoed round the world. "Not with our lips only, but in our lives," is the true translation into prayer of the thought of this proverb.

THE VALUE OF WORDS.

Let me say first a word about the value of words, about the importance of speech, about the need of realizing in our daily lives what one might call the amenities of utterance. It is quite true that a man's devotion to his wife is tested by his provision for her support and comfort, and the woman's to her husband, by her keeping and adorning his home. And yet to let this stand as the only and sufficient proof is to reduce life to the sort of soulless mechanism of a clock, whose hands mark faithfully the hours from twelve to twelve, with never a sound of striking bell to tell them as they pass. The mere dull round and routine of a busy life, occupied and absorbed in work and service, comes far short of its duty or its value, if it lacks the sweetening cheer of kindly intercourse in speech. Words are the coin current of human life, and they are an essential element in the healthy circulation of that love which is the life of life,. Just as in any individual, no matter how perfect the development of feet and hands for active discharge of duty, dumbness is a misery and a misfortune; so I believe the neglect to keep up the courtesies and kindnesses of speech, the interchange of conversation, is to lose out of life an element of cheer and helpfulness which leaves it dull and bare. To be talkative and expressive to strangers, and leave the intimate relations to be taken for granted, without expression, has much to do with letting the closest and tenderest relations lie dormant and dull, making homes dreary, and by and bye lessening, perhaps almost losing, the joy and comfort of affection. Expressiveness is a grace to be cultivated, and cheerful talk is the ventilator which lets fresh air in, and keeps it pure, in the atmosphere of the home.

AVOID SLANG.

Just in passing I must stop to say that there are some words before which I should like to set a most perpetual and positive negative, which would exclude them from the possibility of passing through your lips. I am not unready to recognize the point and power of certain sorts of slang, which have passed into recognition in the lower kind of popular speech. In most minute and microscopic degree, our language has been enriched by its absorption of the clever coinage of certain phrases. It has been far more deteriorated and degraded. And I count it the duty of educated women to avoid the tendency to slip into the use of all the new-fangled counterfeits of undefiled English, made of base metal, and with no true ring of current coin in the realm of educated English-speaking people. May I not add a caution against slurred and slovenly speech, against sectionalism and provincialism of speech. It ought not to be possible to trace the birthplace of any speaker of his native tongue.

ONE'S LIFE WORK.

And now we come to the core and kernel of the legend. The things to do, the work and service of your lives, which may be and which ought to be manifold; and which may be and which ought to be branded and stamped with the double purpose of advancing God's glory and blessing in the world.

I have always wondered at the depth and strength of that expression of our Lord's: "This is the *work* of God that ye believe on Him whom He hath sent," and I put first among the deeds of your woman's lives, BELIEF IN JESUS CHRIST OUR LORD. I emphasize the woman's lives, because somehow, by nature, there is an instinct in a woman for belief, which seems at least far stronger than one ordinarily finds in men. And it is among the great and growing dangers of our day, that men are loose and careless about religious faith; indifferent to it and often opposed to it; reckless in the things they say, neglectful of the things they ought to do; not necessarily themselves at first immoral, but inevitably growing by degrees unmoral: and the low tone to-day of life, of society, the loose standard about purity, the setting at naught of revelation, the neglect of religion, the thoughtless or the thought-out sneer at Christianity and belief, are the outgrowth of the low estimate which it has become the fashion to put upon the grace and glory of faith. I believe that experience proves that the man who disavows all creeds, is in "the table of affinity" with the man who discards the ten commandments. So that again I say, I put first among the deeds of your *woman's* lives, for your own sakes, your own service, and for your influence upon men, "FAITH IN JESUS CHRIST OUR LORD." It will find utterance, of course, in words; and here the composite balance of your legend will need to be struck. There can be no faith that does not frame itself in words; and I would have you hold fast to the expressions of it that have the seal on them of age and authority, in the Catholic Creeds. But their mere recitation is useless and unmeaning, unless your hearts go into them with full realization of their teaching, and with the honest acceptance of their truth. It ought never to be forgotten that the preposition which in the Greek precedes each article of the Apostles' Creed is really *into*, meaning not passive acknowledgment, but active acceptance. Because faith is such a mighty thing, it cannot content itself with intellectual assent or emotional acknowledgment. It is not a matter of the mind only, or only of the heart; of the intelligence or of the affections alone; it is a matter of the life. To believe in God the Father, means to live as a child of God should live. To believe in Jesus Christ our Lord, means to serve Him as your Master. To believe in God the Holy Ghost, means to be set apart and sanctified in every aim and purpose of your life. And so real faith is "the work of God," and belief means deeds and not words *only;* the service of righteousness, the service of worship, the service of consecrated lives. But this needs fuller and further statement, in rather more detail; partly because although faith *is* the work of God, it will also manifest itself in lines of service, and move you to such deeds of duty and devotion as shall satisfy the ambition and exercise the energies of your lives.

WOMAN'S AVOCATION.

This is an age in which avenues of active service are open to women, which were not dreamed of a few years ago. What shall one say of them in general terms? If they grow out of the talk of what is called the emancipation of women, I repudiate the word and its suggestion. If they are held up as contrasts to the theory that women used to be counted as slaves and playthings of man, I deny the statement and the argument. The emancipation of womanhood began in the incarnation of Jesus Christ when He took human nature by the power of the Holy Ghost, from a woman *only;* "incarnate by the Holy Ghost of the Virgin Mary." She that was highly favored is the prototype of Christian womanhood. From that time on, by the leavening influence of the religion of Jesus Christ, the place of womanhood in the world has been raised and set in high and honorable estimation; not so much *subordinate* as coördinate with man. But the grace and gift of God, while it transcends and elevates human nature, does not violate those plain and deep natural distinctions which make women something other than, something different from, men; and mark out for them lines of duty and influence and service absolutely and exclusively their own. Of all the libels and caricatures, none is so contemptible as mannishness in women, and effeminacy in men.

Whatever avocation and profession may be open to the modern woman, some at least are, by the barriers of sex, positively and inevitably closed. I am old-fashioned enough to believe that making M.D's. of women spoils a good nurse to make a poor doctor; while at the same time I believe that the profession of the nurse is as high and noble as that of the physician. In spite of the grace and the beauty of the picture of Portia, and the subtlety of her plea, I believe that a certain "quality" of womanhood is "strained" by their appearance as advocates in open court. It seems to me to go without saying, that the intrusion of women into the sacred ministry ought to be an inconceivable impossibility. And there has been evidence enough, both in England and America, quite recently, of the unfitness of women to push themselves into the discussions and decision of political questions, or into the undesirable publicity of the legislative lobby.

DEEDS AND NOT WORDS ONLY.

So leaving these and such as these aside (with full recognition of the now and then exceptions which prove the rule), comes the question of the *deeds* you will be called upon to do, the service you will be privileged to render. It may not be labeled with any special name. It may not be along any expert lines. It may be that your facile hands will find good work to do with pen or pencil, if your "due feet" are led into the quiet lanes of authorship, or up the steep and harder paths of art. The ways are open of most gracious service in the Woman's Auxiliary, "the Girls' Friendly," "the Daughters of the King," and many another association of women banded together, with no ecclesiastical title or sanction for social, charitable, philanthropic work. Nameless and unobtrusive, it will still have, in any lowliest place, the dignity of labor and the honorableness of duty. Sheltered and shielded within the four walls of the old home or the new home; paying back, with filial devotion, the sacrifices of parental love, or fulfilling the high duties and reaping the rich joys of womanhood crowned as wives and mothers; standing in the public glamor of modern social life for the things that are "pure and lovely and of good report," you will be practising the purpose of your legend, in ways most pleasing to God and most helpful to

mankind. I am glad to make my own the language of my dear friend, Mr. Marcus T. Hun, in his address the other day to the graduates of the training school for nurses:

"If you would avoid fault and failure, make for yourselves a definite plan in life, clarify it with the inspiration of a clean character, ennoble it with high purposes and worthy thoughts; endow it with every grace and charm which will add attractiveness and interest to your personality and to your profession; make for yourselves a path so clear, hedge it with resolutions so resolute, that you may not wander from it into byways and sideways of discredit and dishonor; clothe it with a persistent purpose, patience, and pertinacity; be helpful to others, but not self-assertive. Your silent devotion to duty will impress your character and competency upon others, with a mute persuasion and power which no words can equal."

This is the picture of a life given to deeds and not to words *only*. I believe that if your eyes are open and your ears attentive, there will come to you vision and voice to guide you into whatever path of life God means you to go. And into whatever service His will shall guide you, His grace will guard and help you to the end.

I am most glad to have had a hand in fashioning and fitting you to do a woman's work and win a woman's wage of recognition and reward. I send you out with my blessing and the promise of my prayers.

ADDRESS OF THE BISHOP OF FOND DU LAC

Brief Mention of Live Topics

THE good Providence of God has again assembled us in Council together to offer the Holy Sacrifice in thanksgiving for all God's blessings to us as a diocese, to take counsel for its development, to encourage one another in the profession of a common faith and to go forth with hope and renewed zeal for the kingdom of God. These conciliar assemblies are not, we believe, like secular gatherings of conventions, but are meetings under the guidance of God's Holy Spirit, which should bring a blessing to each and to all of us.

The value of the conciliar meeting is not to be found in the business we transact so much as it is in the spiritual profit, enlightenment, and joy that comes from this manifestation of Church fellowship. We are all one in Christ and in His Holy Church and as the years go on we become more and more united to Him. We cannot but be encouraged when we see the great development that has taken place in our diocese, and the increasing influence it is exerting by its faithfulness and high ideals throughout our communion in the West. As we grow in this oneness and devotion to our Lord, will His blessings, in increasing degree, be vouchsafed to us. In the spirit of our diocesan spiritual ancestors let us renew our devotion at this time and take courage and go forward.

MARRIAGE AND DIVORCE.

Let us hope that the Church will declare for the indissolubility of the marriage bond between baptized persons. We believe that the civil courts, which recognize the validity of life-long contracts, would recognize the life-long contract of marriage made by Churchmen. Whether the civil courts recognize it or not, the Church by her discipline should do so, but the most effective discipline would be for the leaders in Church society never to invite married divorced persons to their entertainments, or be present where they are invited as guests. Thus society must take this matter of divorce in hand and its action in checking the evil of divorce, would be far more effective than any Church canon.

COURTS OF APPEAL.

Most necessary also is it that there shall be established in the Church a court of appeals on the subjects of doctrine and worship. The proper court of appeal should be the House of Bishops. To them has been especially committed the guardianship of the faith and it would seem that no individual Bishop would have a right to delegate his authority to any other. The whole body of Bishops on these matters should act together and their action would command the respect of the Church.

THE VIRGIN BIRTH.

We are in the presence of a strange condition of affairs when a considerable number of clergy feel it to be within their liberty to deny the facts of the Virgin Birth of our blessed Lord, and the Resurrection of His crucified body from the tomb. No one would wish to restrict the present liberal limitations of Church teaching allowed within our communion, but it is recognized by all conservative Churchmen that the denial of the facts as stated in the creed is beyond the allowed utterances of doctrine. To go at the root of the evil all our theological seminaries should be placed under the supervision of the Bishops of their respective departments or provinces, who should supervise the text books used and the general course of teaching.

PROVINCIAL SYSTEM.

More than any other matter of importance is the establishment of the Provincial System. In preparation for this the Church has divided herself into six departments. The fifth department in which our department is situated is composed of the dioceses in the states of Michigan, Wisconsin, Illinois, Indiana, and Ohio. I cannot here dwell upon all the benefits such a system would bring to the Church, but one is paramount. At present the Church is governed by a centralized body known properly as the Board of Missions and composed of a number of persons, clergy and laity, who live in New York or its neighborhood. This body has the disposal of about $800,000 or $1,000,000 a year and some 20 or more Bishops are supported by it. It has gradually been increasing its powers and as it seems to me invading the jurisdiction of the Bishops. Such a centralized power with its great wealth is a source of great danger to any communion. It is somewhat like the papacy under another form.

CLERICAL SUPPORT.

There is also another financial matter which I think you will all thank me for bringing to your attention. It is the necessity of a better support for our clergy. The cost of living has greatly increased and the present stipends given them are very inadequate. One result of small salaries given in our diocese is the many removals to dioceses where better provision is made for their support.

Now, frequent removals is one of the worst things which can happen to any parish. If we wish to secure a permanent pastorate, we must follow the example of other dioceses, which are increasing their pastors' stipends. When we compare what can be obtained in other professions, we cannot accuse our clergy of greed, or gain. They are animated, we believe, with the laudable desire to serve Christ for the Gospel wages of food, shelter, raiment and family provision, but with these they must be provided. We have, if I may say it, a body of educated, devout, and zealous clergy. The standard in the clerical life has constantly been improving during my episcopate. My brethren of the clergy cannot well speak for themselves and naturally shrink from it. It belongs to you of the laity to care for their wants, who watch in prayer and labor for your souls. With the cry for a greater extension of work, which pulls my heart-strings, I feel that a small body of clergy properly supported, would be more efficient than a greater number of ill paid men. A clergyman cannot well do his work with the anxious strain of poverty or contracted means upon him. See, dear brethren of the laity, if you cannot by some further sacrifice, cheer the hearts and encourage the labors of your pastors. Surely you will receive the reward from Him who said, "Whatsoever you have done to the least of these My brethren, ye have done it unto Me."

RELIGIOUS COMMUNITIES.

My brethren, in the midst of much that clouds the Church's horizon, there is great cause for rejoicing in the development of religious community life in the Church. It is by the daily pleading by the priest, of the Great Sacrifice and the revival of the religious life that the development of our Church is secured. Whenever God calls anyone to serve Him, we must remember it is always a call to two parties, the parents and the child, and each, obeying God's call, will have a portion of the reward. The highest honor God can do any person is to call a son or a daughter into His service, and one of the most dangerous things a Christian can do, is out of selfish interests, to endeavor to thwart God's will.

THE PEACE OF THE CHURCH DISTURBED BY "NEW THEOLOGY"

Excerpts from the Address by the Bishop of Delaware

I VENTURE to add a few words upon another subject of great gravity, that of conserving not only the peace of the world, but also the peace of the Church. This peace is being constantly disturbed by the introduction of what is arrogantly and erroneously styled "New Theology," as though there could be any theology deserving the name that has been reserved for the discovery of our own generation.

A great deal of that which is most valuable would be available for the real benefit of mankind if people would only appreciate the fact that the Church of Christ was founded by her divine Head, and has been continued by His grace and blessing, for the very purpose of healing the world of all its disorders and ills; and that there is absolutely nothing new in the way of rational and lawful remedies that may not always be found in her complete repository.

That the Church and these disorders and ills exist side by side, does not at all prove either that she herself is indifferent as to their existence, or that she is powerless against them. It only proves that her members have not used right the means wherewith they may, in loyalty to her, accomplish even greater results than are claimed by the most enthusiastic follower of some human propagandist, or of some man-born vagary. It is high time that her members should thus recognize the incomparable gifts and faculties that she possesses, and their bounden duty to rely upon the faithful use of them ere they allow themselves to be drawn away from her faith and practice.

In view of what has already been said as to questions of theology, the education of the children of the Church is all the more a matter of the most vital importance. She has by no means shown any indifference with respect to it. Indeed, she begins her exhortations upon the subject at the very outset of the infant's life. She

directs that the baptism of children should not be deferred "longer than the first or second Sunday after their birth, or other holy day falling between, unless upon a great and reasonable cause."

Having thus provided for so early a baptism of her children, she at the time of its administration further enjoins upon their sponsors that they shall see to it that these new members of the Church are rightly and sufficiently instructed in all things "which a Christian ought to know and believe to his soul's health."

Nor does she leave this instruction to the haphazard or thoughtless choice of these sponsors, but specifies certain helps to this knowledge and belief, such as one contained in the Creed, the Lord's Prayer, and the Ten Commandments, and the other parts of the Catechism, which other parts are practically but an amplification of the fundamental series already named.

I call attention to these well-known facts because I am constrained, very reluctantly, to believe that in not a few instances the injunctions of the Church in the premises are either partially or entirely ignored. In other words, I am persuaded that the Catechism is not as commonly and thoroughly taught as has been the case until a comparatively recent period. In the general lack of discipline in the family and Sunday School, and because of the low estimate placed by many upon Christian education, many of our children are growing up with but a limited knowledge of the Catechism, even as to its very words. Now this course of instruction, when properly understood is, in my judgment, superior to any manual that is likely to be set forth by any one in our own day. Indeed, the longer I live and study it, the more complete and profitable it appears. When considered fully, it seems to be but little short of inspiration. It certainly is a wonderful body of truth, and of that which it is most profitable and necessary for all to know.

I beg, therefore, to ask in behalf of this most important matter the most serious consideration of pastors, parents, and Sunday School teachers. Very few children well grounded in such catechetical instruction will be likely to fall into heresy and schism.

Now, no matter how trivial the opinion some people may entertain of heresy and schism, the Church herself denominates them as sins, from which, as in the Institution office, she prays that her members may be defended.

Therefore it is that we should as carefully as is possible, teach the truth to our children as to the Church's doctrine and discipline, that so they may the more readily be defended against such sins.

It is, I believe, largely owing to this insufficient instruction of our children in the Catechism that in many of our parishes the number of candidates for Confirmation falls so much below what may be fairly expected from year to year. A revival and enlargement of such teaching would mean not only a decided increase in this number, but, what is of much more account than mere numbers, a growth in spiritual understanding and devoutness of living which would be clearly manifest in more enlightened and consecrated communities everywhere. Both the Church and State would thus gain immeasurably in that which is gain indeed.

The primary assumption of all true and enlightened religion is that the divine will lies behind the human will, and that, therefore, what God wills is what man ought to will, whether his will interferes or not with what we think is due to our own freedom or choice. Men are so easily tempted, even when thinking themselves quite religious, to be so self-occupied, self-interested, self-involved, and self-conscious, as to be most injuriously occupied with their own belief, needs, and sins. It is this kind of occupation that allures them away from the Catholic faith and tends to the establishment of what they ignorantly think is a new and better faith, and thus causes wounds and disorders which the Church of Christ ought not, in this period of her history, to be called upon to endure.

Dear brethren, let it be our duty and our delight so to maintain our sanity and our loyalty that, losing ourselves, we shall ever be found in God; so by restraining and consecrating our self-will and inherent freedom we shall discover ourselves to be but the exalted instruments whereby we shall be enabled in our day and generation, each in the measure which He Himself impartially and condescendingly bestows, to accomplish our daily prayer: Thy will be done on earth as it is done in heaven.

THE DISCOURAGEMENT OF DEACONESS CARNABY.

By Ray Davis.

SHE was mending choir vestments that morning, in spite of the fact that it was a busy week and she usually reserved the mending of vestments for rainy days. Deaconess Carnaby was plainly and flatly discouraged and the choir room seemed the best place to hide her diminished spirits. There Dr. Griswold, the rector of the church, found her as he was hunting for a lost paper, and he greeted her cheerily with, "Good morning, Deaconess, too pleasant a day to stay indoors."

She sighed. Why did Robbie Gray always tear his cotta under the right arm? The choirmother ought to teach those boys how to take off their vestments as well as how to put them on.

Dr. Griswold felt her mood in the general atmosphere and decided to stay a while.

"How many babies did you say you enrolled in the Babies' Branch last week?" he asked.

"Only seventeen," she answered sadly. "Some of the mothers were not at home and I must call again."

"Not so bad. By the way, I must drop in and see the sewing school some Saturday morning; how is it getting along?"

"It's twice as large as last year, but now I can't get enough teachers," said the Deaconess drearily.

"Well, well; first we are short of scholars and then we are short of teachers, things don't seem to run very evenly in this world. They tell me the Ladies' Guild is doing nicely. They were afraid they couldn't get anyone to take Mrs. Bascom's place, but the work seems to go on as usual."

"That's the hardest part of it all to me," replied the Deaconess. "A person counts for so little; when one goes, another can do the work just as well. Of course, the Guild work is all on a higher plane than before Mrs. Bascom took it, but it's evidently going to stay where she left it. A few of us miss her, but the work does not seem to suffer as we thought it would."

"How is your own work going?" asked Dr. Griswold, settling himself as comfortably as he could in the straight wooden chair.

"Mine? Oh, it's never done. Of course I know what is in my department of Church activity, and that it is in good shape, but when I see how little I do every day, it's a mystery how anything is ever accomplished. When I feel especially energetic I always have more interruptions than usual, so that when the day is over I really have done very little."

"Who do you think is doing the work of this parish? What is your idea about it?"

"Why of course you do most of it, and the rest of us help."

"I! Really I hope I may never see the sort of parish it would be if it depended chiefly upon me. My dear Deaconess, the work of this parish is being done by the Holy Spirit of God. If I didn't believe that, I should resign to-morrow. Silently and steadily, when we are sleeping as well as when we are waking, the Holy Spirit is carrying on this work. Now and then we help more or less according as we are able to hear the promptings of that Spirit. The work we do without His direction is of no permanent value. When you look at it in this way it is no wonder that the work goes on the same when one worker or another drops out, for the Essential Element does not change. God created the world by a command, but He lets us help Him in converting it. The whole Church moves forward in accordance with the Great Plan of God: sometimes I think it is moving forward in spite of our efforts rather than because of them. Study the diary of any clergyman, and you will not find enough to account for the growth of his parish. I doubt whether any of us do more than four hours' thoroughly effective work in a day and usually we do less than that."

"Don't you think we ought to try to do what we can?" asked the Deaconess.

"By all means," replied Dr. Griswold. "Only let us avoid trying to do what we *can't*. Remember it is the things we can't do that discourage us. Of course we like to do things when we *want* to do them; we overestimate the importance of their being done at a particular time. Back of your work and mine lies that Infinite Power that can choose its own time, do its work by means which we do not understand, and that will finally bring it to a perfect consummation. We fit into the Plan for a moment, others will take our places in a few years, but the work will move on."

"It makes one feel very small to look at it in that way," said the Deaconess.

On the contrary, it magnifies one's office and lifts it up, to believe that even for a short time one is literally the servant of the living God. Remember that he who was counted worthy to enter into the joy of the Lord had been trusted with the doing of only a few things. His reward was for faithfulness, not for the volume of his work. In all we undertake for the safety, honor, and welfare of His Church we must realize that the Power as well as the Glory belong to God alone."

Dr. Griswold looked at his watch.

"I must keep an appointment, will you be kind enough to take this paper to Mrs. Bent?"

As the Deaconess walked up the shady street she said to herself: "I suppose Dr. Griswold was right."

DIOCESAN CONVENTIONS

EASTON.

THE thirty-ninth annual Convention of the diocese of Easton was held in St. James' Church, Port Deposit (the Rev. Joseph Wilson Sutton, rector), on Tuesday and Wednesday, June 4th and 5th.

The Bishop was the celebrant at the opening service, and the Rev. J. Gibson Gantt, of Christ Church, Denton, preached the sermon. The Convention organized immediately afterwards and the Very Rev. Edward R. Rich was reëlected secretary.

The first evening Bishop Adams made his address, which showed excellent progress in Church work in the diocese.

The question of colored Bishops was discussed without any definite action.

The General Convention was memorialized to appoint a committee to formulate a plan for General Clergy Relief and pensioning of the clergy.

Attention was called to some necessary changes and inconsistencies in the canons, which were referred to the committee on canons, which was asked to report to the next Convention.

From the reports it appeared that the Church League of the Baptized and the Babies' Branch of the Woman's Auxiliary had been very active.

The election of clerical and lay deputies for the General Convention was preceded by the nomination of twelve names of each order. The result of the election was as follows: Clerical—Rev. Messrs. Edward R. Rich, David Howard, J. G. Gantt, and Walter B. Stehl; Lay—Hon. Henry J. Waters of Princess Anne; Col. W. Hopper Gibson, Centerville; Col. W. S. Nuse, Dorchester; and Thomas Perry, Salisbury. Alternates—Clerical—Rev. Messrs. W. Y. Beaven, J. W. Sutton, H. M. England, and W. A. Coole; Lay—Messrs. Edwin S. Valiant, Church Hill; E. Thomas Massey, Massey; and Robert J. Showell, Berlin.

This year being the 20th anniversary of the Bishop's episcopate in this diocese, steps were taken to the procurring of a suitable memorial.

The old Standing Committee was reëlected. The Convention adjourned to meet in Centreville in 1908.

DELAWARE.

THE 121st annual Convention of the diocese of Delaware met in St. Paul's Church and parish house, Georgetown (the Rev. George R. Savage, rector), on Wednesday morning, June 5th, at nine o'clock, opening with Morning Prayer followed by a business session, with Holy Communion at 10:30 A. M., at which Bishop Coleman was assisted by the Rev. J. Leighton McKim, epistoler, the Ven. George C. Hall, D.D., gospeller, the Rev. C. Morton Murray, chaplain, and the Rev. W. A. Higgins, server. The sermon was preached by the Venerable C. H. B. Turner, rector of Lewes and Archdeacon of Dover. Mr. John S. Grohe was reëlected secretary, and Mr. Joseph Swift, treasurer. Delegates to General Convention: Clerical—Rev. Messrs. George C. Hall, D.D., Kensey J. Hammond, F. M. Kirkus, George V. Gilbreth; Lay—Messrs. E. G. Bradford, George A. Elliott, Henry B .Thompson, L. B. Cannon. Supplementary Deputies: Clerical—Rev. Messrs. H. B. Phelps, J. Leighton McKim, C. H. B. Turner, Charles B. Sparks; Lay—Messrs. James Swift, William E. Waters, Dr. William P. Orr, H. B. Lyons.

Standing Committee: Rev. Messrs. Kensey J. Hammond, J. Leighton McKim, and John S. Bunting; Messrs. Hon. Edward G. Bradford and Charles M. Curtis.

The Venerable George C. Hall, D.D., was reëlected Archdeacon of Wilmington, and the Ven. Charles H. B. Turner, Archdeacon of Dover. The latter made some pertinent inquiries as to the duties and rights of an Archdeacon as contrasted with those of rectors, complaining that he had no power to make official visitations. He reported an Archdiaconal meeting at Lewes last November, which was purposely made of a purely social character, as a refreshment to the isolated clergy of the two lower counties of Kent and Sussex.

The Negro question was left untouched, receiving no mention in the Bishop's address, nor on the floor of the Convention.

The Ven. C. H. B. Turner made a motion of reference to the committee on constitution and canons to the effect that only communicants should be qualified to serve as wardens and vestrymen, repeating his action of last year's Convention. The measure again failed, the committee in reporting its dissent from the motion, on the score of untimeliness, nevertheless recommended the reasonableness of limiting wardens and vestrymen at future elections to men who were communicants, saving the case of these non-communicants who were already serving, or who had at some time served in such capacities. The Archdeacon's motion of non-concurrence was defeated. On motion the report of the committee was accepted, but was followed by no action to make or frame a new canon along the lines suggested.

At the evening session, the Rev. Hubert W. Wells introduced a motion to memorialize General Convention through the Delaware delegates to enact a permission for the optional reading of the Revised Version of the Bible in the lessons of the Church's service. The Hon. E. G. Bradford hotly contested the measure.

WESTERN MICHIGAN.

THE thirty-third annual Convention of the diocese of Western Michigan met in St. Mark's Church (Pro-Cathedral), Grand Rapids, on Wednesday and Thursday, June 5th and 6th. The aged Bishop of the diocese was able to be present at all the sessions and to preside most of the time. His Convention address was confined entirely to diocesan matters, reporting that there are now thirty-six clergy in Western Michigan—a larger number than for some years; all parishes except one are provided with clergy, and most of the missions are cared for with regular or occasional services. He urged upon the parishes the organization of societies other than those for parochial work, saying, "The parish that has societies working only in its own interest betrays a narrow minded view of the Church and culpable selfishness. Such a parish has little prospect of growth and the certainty of decline." He suggested that for greater efficiency in Sunday School work either an educational secretary be employed by the diocese, or some expert in this line be secured from another diocese for two months each year.

The Bishop Coadjutor, the Rt. Rev. J. N. McCormick, D.D., reported that he had confirmed 418 persons during the year, which with 9 confirmed by Bishop Gillespie made a total of 427, an exceedingly large number for the diocese. Besides these confirmees he reported holding several confirmations for the Bishop of Chicago. In his address he spoke as follows about the many summer visitors in the diocese from the South:

"Western Michigan is becoming more and more a play-ground for the cities to the south of us, and many thousands of visitors come within the bounds of the diocese every summer. In many instances these persons own their own summer homes, or return year after year to the same resorts. Among them are many Church people who attend the nearest parish church and who often exhibit considerable interest in its welfare. These welcome friends can do us much good and we hope that their good will may be retained and their interest increased.

"During the past season, the summer residents of Wequetonsing, Harbor Point, and the adjacent resorts made a generous subscription of $500 towards the salary of a resident clergyman for the town of Harbor Springs, and the Rev. Mr. Harrowell was secured for this work and has been at his post throughout the winter. It is hoped that some help may be given at Charlevoix, Ludington, Pentwater, and other points where such assistance is needed, and that in towns like Petoskey, Holland, Grand Haven, St. Joseph, and South Haven, the clergy may succeed in winning the coöperation of the summer guests in the maintenance and development of the local Church work."

Clerical salaries is another topic touched upon by Bishop McCormick:

"Much is now being said as to the salaries of the clergy and attention is being directed to the discrepancy between the material prosperity of the country, with the ever increasing cost of living, and the average of clerical salaries. I venture to plead with the vestries and the Church people of our own diocese to consider this matter with the utmost seriousness and attention."

The elections were as follows: Rev. Charles Donahue, secretary; Rev. J. E. Wilkinson, South Haven, assistant secretary; E. H. Hunt, Grand Rapids, treasurer; Rev. A. E. Wells, Holland, registrar; Mr. Jacob Kleinhans, Grand Rapids, chancellor; Members of the Standing Committee, Rev. R. H. Peters, Kalamazoo, president; Rev. Wm. Galpin, Muskegon, secretary; Rev. Charles Donahue, and Rev. F. R. Godolphin, Grand Rapids; Mr. J. D. Burns, Kalamazoo; Mr. Jacob Kleinhans, and Judge Wm. J. Stuart, Grand Rapids.

Board of Missions: Rev. Messrs. William Lucas, Wm. Galpin, L. C. Rogers, R. H. Peters, F. R. Godolphin; Messrs. E. C. Leavenworth, Grand Rapids; E. L. Sprague, Traverse City; A. B. Coffinberry, Grand Rapids; Thomas Hume, Muskegon; F. A. Gorham, Grand Rapids; C. R. Wilkes, Allegan.

Deputies to the General Convention: Clerical—Rev. Messrs. R. H. Peters, Wm. Lucas, J. E. Wilkinson, F. R. Godolphin; Lay—Jacob Kleinhans, Grand Rapids; J. D. Burns, Kalamazoo; F. A. Gorham and Judge W. J. Stuart, Grand Rapids.

Supplementary Delegates to General Convention: Clerical—Rev. Messrs. Cyrus Mendenhall, W. J. W. Bedford-Jones, Lewis C. Rogers, J. N. Rippey, residing at Elkhart, Indiana; Lay—Messrs. George S. Lovelace, Muskegon, and Charles F. Field, Hastings.

The long established custom of the diocese has been to devote the early morning of the second day of the Convention to a memorial service for departed worthies of the Church who have died during the year previous. Such a service was held as usual this year, when Bishop Gillespie made fitting reference to the life work of Bishops Nicholson, Seymour, and Schereschewsky.

Judge Stuart of Grand Rapids made a plea for active interest in the diocese for the Laymen's Forward Movement, and by a vote of the Convention the Bishops were asked to appoint five laymen to see that good representations of diocesan laity should be present at each missionary conference held within this department.

The report of the diocesan treasurer showed that with recent payments the episcopal endowment fund now amounts to about $63,000, with well-secured notes to make the fund nearly $70,000.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

ABRAHAM THE FRIEND OF GOD

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI. Summary. Text: St. James ii. 23. Scripture Lesson: Gen. xviii. 17-33; xix. 27-29.

LET the teacher first of all become familiar with the history of Abraham up to this time. For this purpose read carefully Gen. xii.-xix. The lesson for next week will tell of the connection of Lot with the cities of the plain. To-day's lesson finds him there. His presence there was one reason why Abraham was personally interested in the fate of the cities. There was another reason. He had helped those doomed people (Gen. xiv.). We are interested in those we love, and in those we have helped.

In close connection with this lesson stands the lesson of courtesy, which is illustrated by the entertaining of the angels first by Abraham and then by Lot (Gen. xviii. 1-8; xix. 1-3; Heb. xiii. 2). What is it that makes a man a gentleman, or a woman a gentle-woman? Let this question be raised. Is it wealth, position in society, membership in an honorable family, polite manners? Guide the discussion so as to show that the one essential thing to the making of a gentleman is the fact that he is thoughtful of others and eager to serve them. This is what we are taught to do as Christians. A true Christian is a true gentleman. This lesson might be taught in such a way as to improve the conduct of a class tempted to be unruly.

Abraham is called the "friend" of God (II. Chron. xx. 7; Isa. xli. 8; St. James ii. 23). He here appears as such a friend, a confidential one to whom God made known His plans, and to whose prayers He gave heed. Abraham had earned this position by his obedience when tested. God had tested him heretofore. This was a test. And he was to be further tested. To be tested by God means simply that He gives us opportunities to show that we are capable of acting with Him. Abraham was not a perfect man, but he tried to please God. He made a mistake when he went down into Egypt, but he retraced his steps and made a new beginning, having profited by the sad consequences of his mistake. God tests every one of us. The tests are as gradual and as varied as those given Abraham. But the very fact that we are being tested means that the Heavenly Father is planning to use us if we will respond to the tests and prove that we are His friends and can be trusted to help Him.

As God's friend Abraham learned of God's plans. The three visitors whom he entertained brought him a wonderful promise, telling that God was to reward him by doing what seemed impossible and give him a son. One of the three stayed with him as the other two went on to Sodom upon a mission of mercy, anticipating Abraham's prayer. This Person was a manifestation of God, doubtless in the Person of the Son. He told Abraham what God intended to do to the cities. That gave Abraham the starting point for his prayer. He knew that the wicked cities were about to be destroyed unless in some way they could be saved. The same Son of God reveals to us, if we are His friends, the same great need of those who are wicked and disobedient. The fact that He reveals the high quality of life which we call Christian or eternal life, brings with it a revelation or understanding of the wastefulness and failure of any other life. God's friends come to realize His plans for the world, and the need of saving those who are not His friends. If Abraham had been living the kind of a life the people of Sodom were living he would never have known of God's plans. His eyes and ears would have been occupied with other matters.

The fact that he knew of the need, aroused Abraham to do what he could for the cities. He had already been of material service to the cities. The fact that Lot was living in Sodom was the reason why he had interfered at that time. The fact that a righteous family was living there had thus been of material advantage to the city. Now that same fact was not able to save them because they had not been changed by the fact of their presence. But Abraham takes it for granted that Lot had been able to do some good there. When Lot pitched his tent toward Sodom he was a rich man. That means that he had many flocks. He also had herdsmen (Gen. xiii. 8). A man's servants made up his "house" (see Gen. xiv. 14; xv. 3). Very probably he took more than fifty people into Sodom. There seem to have been as many as ten people in his own immediate family. Lot's righteousness was not of the same saving kind as that of Abraham or the cities might have been saved. Instead of saving, Lot was in grave danger of being corrupted. Even as the angel hastened him he "lingered." Lot lost his wealth and all his family except two daughters, and these were so corrupted by the evil influences which had surrounded them in Sodom that they brought disgrace upon their father even after their signal deliverance. A little thought on the condition of the cities will make evident the fact that God was merciful to the world when He pronounced upon them the sentence of destruction. There was no hope of saving them from their wickedness. Instead they were corrupting any righteous people who came within their influence. Yet Abraham prayed for these.

God gives another reason for bringing this destruction upon the wicked cities (v. 19). Abraham had received the promises. But these promises were so far-reaching that Abraham could not alone yield all the required obedience. To help "his children and his household after him" these wicked cities received their just deserts in this striking judgment. There was no injustice to those who were destroyed. Rather was the destruction a mercy to them also since it kept them from adding further to their transgressions. They would have received the necessary harvest from the seed they had sown whether they died at one time or all together. That they were destroyed in this striking manner served to warn the descendants of Abraham of the result of wickedness. Tradition fixes the site as that which has since been covered by the waters of the Dead Sea at its southern arm. The waves which washed over the place where the cities had stood have told to such ears as would listen the story of the certain end of sin and wickedness. The cities were destroyed to make it easier for the children of Abraham to claim the promises.

The central lesson of the story comes to us from the prayer of Abraham. We see from him what a friend of God may do. He prayed for the wicked cities. He prayed for his own nephew's sake, but he prayed also for the wicked. He rightly believed that God would not do an unjust act. Abraham was an optimist. The report concerning these cities some twenty years before this time was that the people were "wicked and sinners before the Lord exceedingly." But he had hoped that they would be helped by Lot's presence. He confidently expected to find as many as fifty righteous people there. Had there been fifty men like Abraham there, the cities might safely have been spared. A few righteous people have a great saving power. (Illustrate from Acts xxvii. 24, 25; Rom. xi. 26-28.)

Abraham's prayer was a model of simplicity and directness. He learned to know God better as he prayed. He found out that God's heart was as tender as his own. He grew bolder as he learned to know God better, and accordingly asked greater things of God. He kept on praying until he had learned to take the same point of view as that of God. When he found out that Lot had not even kept his own family from the awful corruption of the place, he could ask for nothing more.

His prayer was effectual. It was answered after all; and that by giving him a better thing than that for which he had asked. Lot and his two daughters were saved, and the unrighteous were destroyed. We are told that their rescue from the city was because of the prayer of Abraham. The angels who rescued them went to Sodom before Abraham began his prayer; and this fact shows that God knew that Abraham would make the prayer. This may help to make it clear how our prayers are effectual. They are in a real sense "causes" of the result. If the prayers were not made the sum of the causes which produce the result would not be just the same and therefore we should expect a different result. If we could but realize the reality of the effect of our prayers, we should make our prayers truer prayers.

Lot also made a prayer to God which is recorded (Gen. xix. 18-21). It furnishes a striking contrast to the unselfish prayer of Abraham. Lot made a selfish request, prayed to do something other than what God had told him to do. God let him have his request in order that he might learn by sad experience, as he did (xix. 30), that God's expressed wish was better than his own desire. His prayer had saved the "little" city from destruction, but he did not accept the responsibility laid upon him by that fact and save the city from its sins. God knew that he would not or He would have sent him there.

Read also St. James v. 13-20.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

ADHERENTS OF THE CHURCH OF ENGLAND

To the Editor of The Living Church:

IN your issue of June 1st, William E. Waters of Philadelphia (I do hope he is not a priest) has—no doubt unintentionally—done a great injury by writing: "Centuries of establishment in England has produced three million adherents of the Church of England. Three hundred years of the Episcopal Church in America, has produced perhaps eight hundred thousand, while the various non-agreeing bodies number in England five times as many, and in America, twenty times as many."

Mr. Waters gives the numbers of *"communicants,"* not of the *"baptized"* or *"adherents,"* which in England is from 13,000,000 to 20,000,000. I cannot give you statistics for America. Surely nowadays men ought to know something about "Church membership" before making such a glaring blunder as is contained in this letter, which is under the heading, "The Supply of Clergy." (Rev.) C. A. FRENCH.

Tweed, Diocese of Ontario, Canada, June 3, 1907.

INCREASE OF THE EPISCOPATE

To the Editor of The Living Church:

IN an ordination sermon preached last year at Trinity Church, Boston, the preacher remarked that it was high time to leave off investigating the host of conflicting theories as to the rise and growth of the episcopate and instead to pay more attention to what the Preface to the Ordinal has to say on the subject. This is but one of many indications of how much the question of the episcopate is in the air; and as regards the American Church the question is a real inquiry whether the growth of the episcopate has not lagged behind the growth and progress of the Church.

It would seem as if the word "Episcopal" were still left inviolate in our official title for the sole reason of reminding us that as yet we have not become sufficiently episcopal to warrant our aspiring to some more comprehensive name, as if by a law of logic Catholicity must needs follow a fuller development of the episcopate.

If the history of the American Revolution now quite clearly reveals how providential a circumstance it was that a Colonial episcopate was never established among us, because of the deeper Toryism such an institution would have derived to the clergy, a survey of the present situation declares equally clearly that the drawback to the Church to-day is that the episcopate is somewhat undeveloped and not broadly enough established.

What would be the appreciable advantages of an increased episcopal supervision in the American Church? Theologically and historically, of course, the episcopate means a definite thing: it embodies the living authority and commission our Lord has given His Church, and it is the witness to the continuity of the Church as a living organic institution. These are conceptions which are held with more or less insistence as fundamental truths and they are easily expoundable in books and sermons. In this connection, however, it might be remarked that there is a dearth of American literature on the rationale of the episcopate. It is not that American Churchmen have not the ability to present the subject in a scholarly way, but that they have not the time. Besides, such apologetic works would make but a very limited appeal to the American people at large. For instance, Moberley's *Ministerial Priesthood* is well suited for the English mind which is born and reared amid the atmosphere of the episcopal system, but it can find no response in the American mind which at best knows only a developed parochialism.

For Americans, the only real apologetic is the episcopate itself, which if it were but more extensively planted in our midst, would reap certain very definite advantages in our progress toward a genuine national position as the Church for the people.

Negatively, an increased episcopate would mean a less pronounced parochialism; for at present the Church is too much a mere aggregation of parochial units and too little a vital, interrelated organism. Parochialism tends toward congregational isolation and self-centredness. It is distinctly anti-missionary.

This letter is not a plea, however, for an increase of that episcopal supervision which would dwarf the individuality of the parish priest or hedge in the free scope of his work, but rather is a plea for an increased episcopate as one great means for securing a statesmanship in the Church which shall win the approval and allegiance of the American mind and heart. It is a plea for an increased number of influential positions where our large-minded, public-spirited clergy can be placed as leaders of what ought to be a branch of the Catholic Church quantitatively and geographically as regards this nation, as we believe she is qualitatively through her historic heritage.

To become a national Church we must commend ourselves to the great laboring classes; for some time in the relatively near future we as a people will, undoubtedly, experience a very great change in our economic and social order. The Church, it would seem, ought to have her fingers on the forces at work in the bringing about of this destined change. But she can do this only to the best advantage through the Bishops, whose apostolic work from a national and civic standpoint is to assist in ameliorating social conditions.

The individual priest may often do much to endear himself to the working man, but there is usually a conservative element in his flock to hinder an effective identification on his part with the interests of the proletariat. With the Bishop, it is different; he is supposed to have a policy for the Church and he need not be criticised as over-interested in extra-clerical work if he, in the name of the Church, champion the rights of the industrial classes, and endeavor to bring the Church to see her responsibility to this vast section of the population. When it is recognized that the people who most need the help and guidance of the chief pastor are those who work with the sweat of their brow, then the plan which makes our dioceses smaller and thus gives the Diocesan a chance for closer attention to industrial conditions, will become an urgent necessity.

We have in the Church plenty of men fitted for such a work of love, but we have not the influential, unfettered places for them under our present arrangement of episcopal sees. The care of the churches is too great in many cases to admit of the Bishop's carrying through any large plan for making labor feel that the Church is the workingman's opportunity.

Again, the benefits derived from smaller sees and more Bishops would be felt in the Western field of the Church's work; for here it is that the Bishop himself is to be considered. A large missionary district means for him an immense amount of travelling which, in a country where train schedules are not efficient, is truly an ordeal. It would seem to be a poor economy that sacrifices a good man to long railroad journeys.

Another consideration is this: the Bishop is able to be a very important force in determining the character of new settlements. It is a great day for the mining camp, for instance, when the Bishop is on hand to preach. His office carries weight and influence and if his jurisdiction were not so large, he could the more frequently visit this or that new colony and augment the good which the missionary priest is doing. And as to the missionary priest, he needs a more frequent contact with the Bishop, who comes from a wider field of work with the freshness and the inspiration of his wider outlook, and priest and people are quick to feel through the Bishop their identification with the Church's work in the up-building of the Western country at large.

Of course the great obstacle to more concentrated episcopal supervision is the increased financial strain, which would arise from the creation of new sees. But there is a certain consideration which does much to counter-balance the force of the financial argument, and that is that the creation of a new diocese or missionary district is an investment. It does, indeed, make a great demand on the Church's funds to set in motion a new episcopal centre, but just such a new see is an investment. The new Bishop focuses to himself a greater interest from his friends; he builds his hospital, he starts new missions, and he enlists new workers. The result is that the Bishop has added just so much more working capital to the Church and his efforts appear in the light of a good interest on the original outlay of money.

The increased episcopate, it would seem, can be among the foremost of our ecclesiastical ideals, because such an episcopate

is its own best apologetic, and a great means for making the Church substantially national.

Very respectfully,
DONALD K. JOHNSTON.

KINDNESS TO STRANGERS

To the Editor of The Living Church:

A FEW weeks ago a letter appeared in your columns, calling attention to the ill effects on new recruits of the coldness among congregations in our Church. I was surprised at the timid and apologetic manner in which it was suggested that we should show a little kindness to newcomers, but what was my amazement to find that, in the eyes of all the clergy who replied, the fault was entirely with those who desired such a thing!

I have never consciously suffered from this coldness. I speak from the other side. I was for years a member of one of those cold and unresponsive city congregations. I usually find it a bore to stay after church to speak to any one, and the injury to my own spiritual life is to me quite apparent.

Christ says, "Where two or three are gathered together in My name." Are we gathered "together" when we sit there as indifferent to one another's presence as if we were in a street car?

We speak of the family of the Church. Can there be a family, without brothers or sisters? Can we enter our Father's house in spirit and in truth, without a single loving thought for His other children gathered there? And will not the loving thought lead to a desire for some thought or comradeship from them?

You ministers do not realize, perhaps, how much you are yielding to the world and the devil when you yield to the lack of brotherly love in your congregations. There, for instance, is the society lady who fears to give a friendly word lest it may lead to expectation of the social recognition that she will not give. There is the other woman, concealing from her own heart the jealousy which makes her pass by coldly, so afraid of condescension that she is even more to blame.

Our Lord instituted the sacrament in the inner circle of His friends, among those who had been close companions, not only with Him but with one another. He set us an example of close human friendship. Can we come to His table in the right spirit if we feel only indifference toward His other children gathered there? Would it not prove a quickening to the inner spiritual life of our people if we were to set ourselves to feel and express a friendly interest in all whom we meet at the services?

And suppose the visitor to be not a Churchman, or not even a Christian? As a rule, attendance at the service shows a desire for some spiritual message, and a little human kindness may be necessary to open the way for a recognition of the Divine message.

Most of you can preach most eloquently for the cause of missions, when it means that we must give money to be sent away. But when one of the heathen in our cities begins to seek the light, are your people taught to give a word of kindness?

Pomona, California, Yours truly,
June 2, 1907. MARY L. FRENCH.

THE EASTERN CHURCH AND ROMANISM.

To the Editor of The Living Church:

THE writer of these lines has been asked by some persons, interested in the evolution of relations between different Christian Churches, to make inquiries about the present tendencies in the Russian Church, as resulting from the granting of religious liberty in 1905; and specially in reference to two questions:

1. What is the strength of the Romanizing party in the Russian Church, if there is one?

2. How much would such a party be willing to concede to obtain union with Rome?

The following short statement is the summary of information received from trustworthy sources:

As is generally known from Russian Church history, there never was in her midst a Romanizing party. The only serious movement towards Rome took place in the sixteenth and seventeenth centuries, when—under Polish tyranny and Jesuit falfacy—some orthodox Bishops of the Russian Northwestern and Southwestern Provinces of Wilna, Kieff, etc., involuntarily submitted to the Pope, and drawing with them the clergy and people, formed the so-called Uniate Church.

Later—when after the fall of Poland, at the end of the eighteenth century, these Russian Northwestern and Southwestern provinces returned to Russia—their Uniate population being guided by its Bishops and clergy, severed from their obedience to the Pope and rejoined the Eastern Church. Unfortunately, at that time, some harshness was used by the interfering civil government, thus creating, in a part of the population, a feeling of dissatisfaction and concealed fidelity to the Pope.

Therefore, as soon as in 1905, religious liberty was proclaimed in Russia, these *"crypto-romanists"* began to repudiate their obedience to the Eastern Orthodox Church and to join openly with the Roman Catholic. This—at present—is the unique case of a "pro-Roman" movement in the Russian Church. And concerning the whole orthodox population of European Russia, the Caucasus and Siberia, it must be stated, that there never was, nor is there now, any trend towards Rome.

As one sole exception, one might mention the individual, numerically insignificant, conversions to Romanism, at the beginning of the nineteenth century, of some members of the Russian aristocracy; but even at that time, not one of the Russian Bishops or clergy and nobody of the people of other classes, did abandon the Eastern Church for Romanism. Since then, this sporadic ephemeral movement died out, the converts having had no followers; and when—at the end of the nineteenth century—one of the ablest and sincerest Russian philosophers, Wladimir Solovioff, raised his inspired voice in favor of Church Reunion under the Pope, as Vicar of our Lord Jesus Christ, his claim found no support at all.

Thus one might infer that Romanism is not congenial with the moral nature of the Russian people; and that even under the present conditions of religious liberty, one could not expect the creation of a *"Romanizing party."*

More likely might one foresee the development of a certain tendency towards reform and Protestantism, such a movement having its vital roots in the previously formed and until now, existing Russian Protestant sects—Doukhobors, Molokans, Stundists, and others; it also may find a favorable soil in the rationalistic disposition of a certain part of the cultivated classes.

The Eastern Church does not look for reunion with Rome; but in case Rome herself would desire to return to union with the East, the East would gladly consent, under the condition that Rome should repudiate her errors, although conserving her Western ritual and external differences in worship.

New York City, N. DE LODYGENSKY,
May 25, 1907. *Senior Warden of St. Nicholas' Cathedral.*

PICTURES OF CHURCHES WANTED.

To the Editor of The Living Church:

I AM making a scrap-book to contain plans and pictures of various church edifices. This book is for use especially in the missionary work of our diocese. I have already clipped about a hundred wood-cuts and half-tones from THE LIVING CHURCH and other periodicals. It has occurred to me that the present "Photograph-Postal" fad includes a great number of church buildings, all over the country. I would therefore gratefully welcome such post-cards sent to the following address from wheresoever by either the clergy or laity for the enriching of my book.

A. LEFFINGWELL,
General Missionary, Diocese of Ohio.
Y. M. C. A. Building, Toledo, Ohio.

A PHASE OF "CHRISTIAN SCIENCE."

To the Editor of The Living Church:

SOME time ago there was considerable correspondence in your columns regarding Christian Science. I read it all with interest, but there was one phase of it which none of your correspondents touched upon, and it is a phase which I think it is important that every one should understand. Few, probably, of those who have been led into this absurdity understood at the outset that it denies the existence of a personal God. It also denies the existence of a devil. If there is no personal God it must follow that there is no personal Saviour, hence this cult cannot be Christian and it is demonstrably not scientific. But to my mind the denial of a personal God makes this fad one to be condemned in no uncertain manner. Its devotees address

their prayers, "Father, Mother, God." The question is, whom do they mean by "Mother"? They further deny the reality of the Sacrifice of Christ, hence their heresy extends to the very foundations of Christianity. The cult is growing with rapidity, but one thing to be noted is that it seeks to ensnare the wealthy, for it costs a great deal of money to be a Scientist. One thing more. They claim that God does not know when we are sick or in trouble, their God is therefore not omniscient, He only exists as a principle and not a Person. Is it not logical, therefore, to say that he cannot be loved and trusted and that he cannot be a source of comfort, nor an ever present help in time of need? W. M. PURCE.

McLeansboro, Ill., June 7, 1907.

S. P. G. CHARTER.

To the Editor of The Living Church:

AS June 16th, the Third Sunday after Trinity, is to be widely observed as the 300th anniversary of the first celebration of the Holy Communion at Jamestown, it may be interesting to note that the charter of the S. P. G. was granted on June 16th, 1701. JOHN MILLS GILBERT.

Buffalo, N. Y., June 6, 1907.

THE NAZARENE.

The greatest Teacher of mankind,
He who was born to save—
Behold, in quiet paths we find
His footsteps to the grave.

Not from the templed halls of fame,
The schools of wealth and art;
But from the book of Nature, came
His message to each heart.

The hillsides with their flock of sheep,
The blue and sunlit sea,
The harvest, where the toilers reap
On plains of Galilee.

The scarlet lily of the fields,
The sower by the way—
Such simple lessons, nature yields,
He taught them day by day.

The hungry souls were fed with life,
Faith triumphed over death—
Love was the keynote in the strife—
Love, out of Nazareth!

A. F. J.

PLANTS AND PEOPLE.—I.

BY HANNAH BURTON.

I HAD set my mind upon having a border of blue lobelias in my new garden, in the bed at the front of the house beneath my living-room windows, in memory of an old-time garden of long ago.

It was not without some difficulty that I at last procured two dozen little plants in two dozen little pots. They looked very dainty, and I anticipated with pleasure the bright border they would make just beneath my living-room windows.

I had them transferred from the pots to the bed, with the utmost skill and care, and I watched solicitously for them to take root and grow.

And what do you think happened to my dainty little plants?

A sad ending to my bright hopes. They just dropped their heads upon the mother earth, and died—all excepting three of them. They positively refused to adapt themselves to their new environment, and so they meekly gave up the ghost, without so much as an effort or a struggle for life.

I was utterly exasperated with the poor-spirited things. Involuntarily I was reminded of people I have met. People who are very bright and gay while their surroundings are soft and luxurious, and while their sun is shining, but if a storm of trouble breaks upon them, their gaiety is quenched, they limply droop, with smiles turned to tears. If the rude hand of adversity takes them from the pots to which they have been long accustomed, and places them in less congenial soil, they sit with folded hands, wrapped in wretchedness, bemoaning their fate, refusing to make an effort, saying always: "I cannot do anything, I am so troubled," instead of bravely saying, "because I am so troubled I must do something," for useful occupation is the surest panacea for grief. What must such weak hearts do in times of stress and storm? for, "into each life some rain must fall."

There is a sure refuge for weak and strong alike. It is reached through a simple faith, which sees the Unseen, and which knows that Infinite Love can change seeming evil into good. But let us go back to our blue blossoms.

I still had three plants left. I took them up, and carried them down the path to the farther end of the wide bed which runs down the side of the house. This end of the bed lies open to the morning sun. Here I tenderly placed the little lonely things, and they responded to my care and affection, and to the morning sun. Do flowers know when we love them? When they had spread into a solid mass, I divided them, and they made a border for one third of the length of my long wide bed.

Under the summer sun they bloomed, a mass of brightest blue, until they even compelled admiration from a blind lady. And so I had my bright blue border after all.

I will tell you about the blind lady. She was not really blind—only flower blind, but still greatly to be pitied. How much one misses of the joy of life who cannot see the beauty of the flowers—Nature's jewels of such rich and varied coloring.

The lady could appreciate exquisite embroidery, or artistic decoration on china. She had learned about them in her city home.

I took her one day, down my long garden path, which runs by my long wide bed, to show her the rare begonias and fuchsias, of which I think I am justly proud. To my disappointment, she did not feel their appealing beauty. She gave a hasty glance and looked away. She never saw them. I discovered then that she was blind—flower blind. We came now to the blue lobelia border. It was self-assertive, knowing full well its charm. So it flashed its bright blue eyes boldly full in her face, and commanded her admiration, as if it said, "Is the poor lady blind? I will make her see," and the blind lady said, "What a pretty blue!" That was all.

I have a prejudice against the farther side of my garden, the one the farthest from the street, I am ashamed to say, as I am crowded by my neighbors on that side, and so the bed there has received scant attention.

I just put in a row of petunias, and left them to their fate. They have had little water, and less cultivation, and what is the result?

A few little, struggling blossoms?

If it had been so, I could not have blamed them. But no, the courageous little things, undaunted by the hard earth cramping their roots, or by the pitiless sun scorching them at noonday, resolved to make a brave showing in spite of all, and to fulfil their mission to the world by adding their little mite to the world's beauty.

For months they have been prodigal of bloom, and the scorching sun has made their colors more vivid. Perhaps they look flaunting and frivolous to one who does not know them; but I know how staunch and dependable they are.

Again I am reminded of people I have known. Brave hearts to whom difficulties and obstacles are an inspiration to fresh effort; who never can acknowledge defeat, but who, come rain or shine, will ever carry a brave front, and wear a smile, giving their mite to the sum of the world's blessings, and the world is better for their having lived.

"HE HATH instituted and ordained Holy Mysteries as pledges of His Love, and for a continual remembrance of His Death, to our great and endless comfort."

We can hardly doubt, I think, that the Eucharist, given in that night when Christ was leaving those whom He had chosen out of the world . . . was brought out of the depth of His Wisdom and Love to be for evermore, and in an especial sense, the means through which He Himself would come to dwell within His servants' souls, would come to hold them in the calm glad strength of union with Himself amidst the storms of trouble, that He might live in them, that they might live in Him, . . . that He Himself might be the one sure Way of Life through the dreary hours "till the day should break on them, and the shadows flee away."

Think of the goodness of our Lord in granting to us, in guarding for us, one scene, one tract of life, into which desolateness cannot come. Think of what that Gift can be in the last hours of a holy life, in the conscious drawing near to death. And let these thoughts come in to help us to thank God and take courage for the years, the troubles, that may lie before us, since He who has been His servants' Light and Strength is ever longing to be ours. We may but slowly sound the depth of our own need, we may find it out through some stern discipline of helplessness or sorrow. God grant us, then, to know also the wonder of the help He has prepared for us.—*Bishop F. Paget.*

Church Kalendar.

June 2—First Sunday after Trinity.
" 9—Second Sunday after Trinity.
" 11—Tuesday. St. Barnabas, Apostle.
" 16—Third Sunday after Trinity.
" 23—Fourth Sunday after Trinity.
" 24—Monday. Nativity St. John Baptist.
" 29—Saturday. St. Peter, Apostle.
" 30—Fifth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

June 18—Dioc. Conv., Vermont.
" 24-29—The Cathedral Summer School, Albany, N. Y.

Personal Mention.

THE address of the Rev. RANSOM MOORE CHURCH is now 3805 Franklin Avenue, N. W., Cleveland, Ohio.

THE Rev. EDGAR COPE, rector of St. Simeon's Church, Philadelphia, was elected warden of St. Stephen's College, Annandale, N. Y. Mr. Cope recently declined a call to the rectorship of St. Peter's, Chicago.

THE Rev. Dr. J. H. DEVRIES of Philadelphia, Pa., has accepted a call to Grace Church, Old Saybrook, Conn., and will assume charge July 15th.

THE Rev. EDGAR H. DICKERSON of Ashland, Va., has accepted St. John's Church, Bellevue and Dayton, Ky., and will commence work June 16th.

AFTER June 12th, the address of the Rt. Rev. WILLIAM C. DOANE, Bishop of Albany, will be North East Harbor, Maine.

THE Rev. EDWARD H. EARLE, priest in charge of the Chapel of the Redemption, Baltimore, Md., has changed his residence from 1513 Walnut Street to 1332 East Fort Avenue. Address accordingly after this date.

THE address of the Rev. HENRY S. FOSTER is changed from Green Bay, Wis., to Lock Box 108, Manitou, Colo.

THE Rev. DAVID CLAIBOURNE GARRETT, rector of St. Peter's, St. Louis, Mo., has been elected a member of the general committee of the American Church Congress.

THE Rev. ANDREW HARPER, JR., rector of Christ Church, Schenectady, N. Y., has accepted a call to Grace Church, Ravenna, Ohio, and will take charge of his new parish in July.

THE Rev. SAMUEL C. HART, D.D., D.C.L., has been reëlected president of the Connecticut Historical Society.

THE Rev. HERBERT L. MITCHELL, having resigned Grace Church, Old Saybrook, Conn., may be addressed for supply work at Portland, Conn.

THE Rev. W. J. MOODY has resigned the position of diocesan evangelist in Georgia, to take charge of St. Andrew's Church, Jacksonville, Fla., for six months from June 1st, during the absence of the rector. His address is 315 Florida Avenue, Jacksonville, Fla.

THE Rev. FRANCIS V. MOORE, late assistant at St. John's, Georgetown, Washington, D. C., has accepted Calvary mission, Ashland, Ky., and will commence work June 21st.

THE Rev. TIMON E. OWENS has become an assistant minister at the Church of the Evangelists and instructor in St. Martin's College, Philadelphia, Pa.

THE Rev. CHARLES FREDERICK WALKER, M.A., rector of Calvary Church, Sandusky, Ohio, has resigned, to take effect on June 11th, and has accepted the appointment of the Rev. Walter R. Breed, D.D., rector of St. Paul's Church, Cleveland, Ohio, as his first assistant. He will begin his duties in his new position in September.

THE Rev. WILLIAM CURTIS WHITE, priest in charge of the Redeemer and St. David's missions, Lorain, Ohio, has accepted a call to St. Mark's Church, Clark's Mills, N. Y., and will take charge of his new work on July 1st.

ORDINATIONS.

DEACONS.

CONNECTICUT.—At Berkeley Divinity School, Middletown, the Bishop of the diocese ordained to the diaconate, JAMES HENDERSON, GEORGE HENRY HEYN, WILLIAM PENFIELD, and CHAUNCEY CAMP KENNEDY. The Litany was sung by the Rev. Dr. Vibbert, Rev. Dr. Russell read the Epistle, the Rev. Mr. Henderson read the Gospel. The sermon was preached by the Rev. Horace Baldwin Hitchings.

IOWA.—At Berkeley Divinity School, Middletown, Conn., the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, acting for the Bishop of Iowa, ordained to the diaconate, CARLOS EUGENE JONES.

KANSAS CITY.—On June 5th, at the Cambridge Theological School, Cambridge, Mass., the Rt. Rev. Edward R. Atwill, D.D., Bishop of the diocese of Kansas City, ordained to the diaconate, DOUGLASS HENRY ATWILL. Mr. Atwill has been called to Sedalia, Mo.

MINNESOTA.—On the Second Sunday after Trinity, in St. Martin's Church, Fairmont, FREDERIC GRANDY BUDLONG, son of the rector of the parish, Rev. F. D. Budlong, was ordained to the diaconate by the Rt. Rev. S. C. Edsall. The candidate was presented by his father and the sermon was preached by the Bishop. Mr. Budlong will go as assistant to the Rev. Theodore Sedgwick at the Church of St. John the Evangelist, St. Paul.

MASSACHUSETTS.—On June 5th, at the Cambridge Theological School, Cambridge, Mass., the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, ordained to the diaconate, MALBONE HUNTER BIRCKHEAD; GEORGE ALEXANDER BARROW, who is called to Fall River, Mass.; GIBSON BELL, called to St. Paul's School, Concord, N. H.; ARTHUR LEON FENDERSON, called to Taunton, Mass.; KENNETH RIPLEY FORBES, called to Fall River, Mass.; HARRY GRAHAM GRAY, called to Utah; REMSEN BRINCKERHOFF OGILBY, called to St. Stephen's Church, Boston; PHILLIPS ENDICOTT OSGOOD, called to the Church of the Ascension, Boston; and WILLIAM E. WILLIAMSON, called to Arkansas.

NEBRASKA.—In Trinity Cathedral, Omaha, on Saturday, June 8th, the Rt. Rev. George Worthington, D.D., Bishop of the diocese, ordained to the diaconate, SOREN J. HEDLUND. The sermon was preached by the Rev. Addison E. Knickerbocker, rector of St. Matthias' Church, Omaha; the bidding prayer and preface to the Ordinal were read by the Rev. Jno. Albert Williams; the candidate was presented by the Rev. Canon Bell; and the epistle was read by the Rev. Canon Marsh of Blair. The Rev. James Wise was also present in the chancel, and the Rev. T. J. Mackay was in the congregation.

NEW YORK.—On Sunday, June 9th, at St. James' Church, Hyde-Park-on-Hudson, N. Y., the Rt. Rev. D. H. Greer, Bishop Coadjutor of the diocese, ordained to the diaconate, MORTIMER STACY ASHTON.

MEXICO.—In Old San Pedro Church in Calle de San José de Gracia, the Rt. Rev. Henry D. Aves, D.D., Bishop of Mexico, ordained to the diaconate, SR. EFRAIN SALINAS. The candidate was presented by his brother, Pbro. Reuben Salinas. Other clergy who participated were Rev. Messrs. Henry C. Mayer, Leffend M. A. Haughwout, L. Y. Caballero, Pastrana and Romeo.

PRIESTS.

CONNECTICUT.—On Thursday, May 23d, in St. John's Church, Waterbury, Conn., the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. CHARLES T. HALL, presented by the Rev. John N. Lewis; the Rev. SIDNEY H. DIXON, presented by the Rev. Herbert N. Cunningham; the Rev. EDWARD H. FITZGERALD, presented by his father, the Rev. John H. Fitzgerald; and the Rev. HERVEY B. VANDERBOGART, presented by the Rev. E. Campion Acheson. The sermon was preached by the Rev. Willam H. Garth.

NEW YORK.—On Sunday, June 9th, in St. James' Church, Hyde-Park-on-Hudson, N. Y., the Rt. Rev. D. H. Greer, D.D., Bishop Coadjutor of the diocese, advanced to the priesthood the Rev. Messrs. THOMAS BOND HOLLAND and FREDERIC AUGUSTUS PETERS.

DIED.

BASSANO.—Entered into life eternal, on May 21st, 1907, at Aikin Hospital, Paris, Texas, FRANCIS WILLETS BASSANO, in his 81st year. For thirty-five years senior warden of the Church of the Holy Cross, Paris, and for more than thirty years its organist and chief mainstay.

BURB.—At his residence, Swanton, Vermont, on Sunday, May 19th, HENRY A. BURB, senior warden of Holy Trinity Church, aged 79 years.

May he rest in peace!

FORSYTH.—At Pittsburgh, Pa., on Tuesday, May 21st, MARY DILWORTH, wife of Russell K. FORSYTH, and daughter of Lawrence and the late Virginia Crossan Dilworth, aged 29 years and 8 days: also her infant son.

HARRISON.—At her late residence, 33 Lakeview Avenue, Toronto, Canada, on Thursday morning, 16th May, 1907, SUSAN M. HARRISON, widow of Minturn Harrison, and fourth daughter of the late Justice Cabel Beverley Drake of Ithaca, N. Y. Formerly of Grace Church parish, Canton, St. Lawrence County, N. Y. Her funeral took place at the Church of St. George the Martyr, on Monday afternoon, 20th May, 1907.

HOLMES.—Entered into the rest of Paradise, on Monday, June 3, 1907, in St. Paul, Minn., MARY ANN NORTON, widow of the Rev. Charles HOLMES, in the 64th year of her age.

TALCOTT.—Died May 16, 1907, at St. John Baptist House, New York City, the SISTER FANNY MARGARET, fourth daughter of the late Andrew and Harriet Randolph TALCOTT.

"Requiescat in pace!"

WARNING.

DR. JOSEPH SHIMOON.

Inasmuch as we have endorsed Dr. Joseph Shimoon in his appeal for funds to erect a hospital in Persia, we feel it our duty to inform the public that we no longer regard him as a suitable person for such an undertaking, and cannot endorse his schemes.

CARL E. GRAMMER,
EDWARD H. JOHNSON,
CLAYTON F. MCMICHAEL.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to by or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

LADY COMPANION-HOUSEKEEPER desires reëngagement; thoroughly domesticated, active, and good manager; musical. Church privileges a consideration. ALPHA, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, experienced in mixed and boy choirs, desires engagement. Successful in training boys' voices. Churchman; good references; moderate salary. Address: LEADER, care THE LIVING CHURCH.

A REFINED, EDUCATED CHURCHWOMAN, with experience, a position as matron or chaperone in a school for young ladies. Best of references. Address: J. K., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER of first-class ability, desires position. Fine player, expert successful trainer; Churchman. Highest references and testimonials. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee.

CLERGYMAN, experienced and successful teacher, desires school appointment, or parish with opportunity for teaching. Good preacher. PRESBYTER, care LIVING CHURCH, Milwaukee.

POSITION—Summer months. Companion or nursery governess. Address: S. C., care LIVING CHURCH.

WANTED—Position as companion, secretary, or governess for July and August, by Vassar graduate teacher, musical. Also permanent position wanted. References exchanged. Address: A. C., care LIVING CHURCH.

POSITIONS OFFERED.

WANTED—CURATE. Work hard, salary small. Apply, with references, to the Rev. HARRY S. LONGLEY, Binghamton, N. Y.

WANTED—A Catholic Churchwoman for a parochial mission school, 80 children, two assistant teachers, salary $600. Apply, stating experience and references, to RECTOR OF ST. MARK'S, 1625 Locust Street, Philadelphia, Pa.

PRIEST FOR JULY AND AUGUST, or either at Summer Chapel, Woodstock in Catskills. Compensation, board and travelling expenses not farther than New York. Address: OCTAVIUS APPLEGATE, Kingston, N. Y.

CHOIR EXCHANGE.—Churches paying $750 and upwards, can have the finest organists in the country to select from by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Telephone: 3449 Chelsea.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; $900 and excellent rooms, etc.; also clergyman in Grammar School in Western town; $900 and home. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED in September, student for Holy Orders to organize, and minister to, two new missions in a city of 40,000 souls. Splendid climate, a hustling people, the hardest kind of work, and small remuneration. Please address all testimonials to REV. DR. FENN, Wichita, Kansas.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

SPECIAL PRICES during June, on all printing for clergymen and churches. Address: G. W. ARMSTRONG, St. Peter's Rectory, Washington, N. J.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to MISS W. IVES, 43 West 69th Street, New York.

FOUNDING A RURAL PARISH.

IF YOUR BOY would like a farm, I offer him the opportunity to secure good land—$12-$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). ST. EDMUND'S GUILD, 889 Richards St., Milwaukee.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

FINEST ACCOMMODATIONS; large outside rooms and bath; on car-line direct to Exposition grounds; select location; $1.00 per day. Reference: Rev. E. W. Cowling. MRS. J. J. OTTLEY, 109 Main St., Berkley Ward, Norfolk, Va.

MISS F. W. GRIFFITH, 233 North Park Ave., Norfolk, Va. Rooms $1.00 each. Breakfast 50 cents. Engage rooms in advance. One block from street car.

VISITORS TO ENGLAND, 1907.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. MOWBRAY & Co., Ltd., Church Publishers and Printers, at 34 Great Castle Street, Oxford Circus, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and 106 S. Aldate's, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of $500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

SUMMER SCHOOLS.

HOWE SCHOOL'S SUMMER SCHOOL and Camp at Ninnescah Lake begins July 5th. For information, address: Rev. J. H. MCKENZIE, Box K, Lima, Ind.

BOYS' SUMMER VACATION.

A YOUNG AND EXPERIENCED MASTER, college-bred, who has been among boys for some years, is willing to take two or three lads into his home for the summer and give such care to study as may be desired. Languages, mathematics, and music taught. Plenty of outdoor life in the beautiful orchard-district of Western New York, and a few weeks camp, not far from Buffalo. Address: MASTER, Box 483, Highland Park, Ill.

HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

APPEALS.

BISHOP TUTTLE MEMORIAL.

Bishop Funsten has received in all, approximately, nine thousand dollars ($9,000) for the Bishop Tuttle Church House. The cost of the building now being constructed will be twelve thousand dollars ($12,000). He requests that all pledges and gifts be forwarded to him at once so the whole may be completed—*without debt.*

VALLEY FORGE.

Rectors, superintendents, and teachers are asked to give an offering on the Sunday before or after July 4th, for the completion of the Washington, Memorial Chapel. Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for circulars.

NOTICES.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in

The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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PAMPHLETS.

The Great Renewal. A Trinity Sunday Sermon Preached in Grace Church, Plainfield, N. J., by John Hodson Egar, D.D., of the Diocese of Central New York, on Trinity Sunday, June 10, 1906, being the Fiftieth Anniversary of his Ordination to the Ministry.

THE CHURCH AT WORK

CHANCEL WINDOW FOR TRINITY CATHEDRAL, CLEVELAND.

AMONG THE new churches now building in different parts of this country, none has attracted more attention than Trinity Cathedral, Cleveland; a beautiful example of English perpendicular Gothic, built in Bedford stone, at a total cost of about $700,000. As the building approaches completion it becomes more and more evident that every detail has been studied in a most scholarly manner. In other words, the Rt. Rev. Bishop and the architect feel that even those details which many would think of little moment, are of the greatest moment in producing a harmonious whole, and their aim and desire is to make a cathedral of great architectural value. Because of the small wall spaces and the very large window openings, the polychromatic decoration is confined entirely to the windows, and the same careful thought has been given to these as to the purely architectural portions of the Cathedral. A careful iconographic scheme was selected, and when the windows illustrating its subjects are in place they will very clearly set forth all the most important events in the life of our Lord, His principal teachings, and the proclamation through the apostles and saints of His Gospel to the nations.

The first window in this scheme to be installed as the great one in the chancel, immediately above the altar and reredos, the subject illustrated being the *Te Deum:* The Triumphant Christ, the Victorious Redeemer, is enthroned; and around Him stand the seven Spirits, the Apostles, Martyrs, Doctors, Virgins, Widows, and all those who have won the crown of life by following in His footsteps. The composition is excellent; the coloration is all that it should be, while the drawing, in its exactness, is almost academic; at the same time there has been carefully preserved throughout the composition a strong perpendicular English Gothic feeling.

Other than the angels and apostles, the principal characters portrayed in the window are St. Augustine of Canterbury, the apostle to the Anglo-Saxons; the Venerable Bede, the historian of that Church; St. David, the apostle to the Welsh; St. Columba, the apostle to the Scots; St. Anselmn of Canterbury, one of the great doctors of the Western Church; St. Alban, the proto-martyr of the British Church; Hilda of Whitby, the foundress of the Anglo-Saxon schools for women; the queenly Etheldreda, through whose generosity and self-sacrifice the see of Ely was established. And grouped with these saints, in the lower lights, are some of the Bishops from whom the Church of England and the Church in America received their orders and jurisdiction, namely, Theodore and Parker of Canterbury, Seabury of Connecticut, and Chase, first Bishop of Ohio. Every character portrayed in the window has an individuality of its own, and many of them are portraits.

In this window the highest artistic point in modern stained glass has been attained, and at the same time the mediæval feeling has been preserved; and the whole work is imbued with a very strong devotional and reverential spirit. The window was placed in the Cathedral by the Church Glass and Decorating Company of New York, representing John Hardman & Co. of Birmingham, whose windows are so conspicuous in the Cathedrals and parish churches of Great Britain. If the remaining openings are glazed with equally good glass and in the same artistic spirit, then Trinity Cathedral will not only be an architectural triumph, but at the same time will possess perhaps the most beautiful and Churchly set of windows to be found in any similar building in the country. The window is erected by the Tod family, in memory of Mrs. John Tod. Its cost was $5,000.

CHURCH CLUB OF PITTSBURGH.

THE ANNUAL election of officers of the diocesan Church Club took place on May 27th, in Trinity parish house, with the following result: President, Mr. C. E. E. Childers; First Vice-President, Mr. G. M. T. Taylor; Second Vice-President, Mr. N. P. Hynd-

man; Treasurer, Mr. Charles S. Shoemaker; Secretary, Mr. Southard Hay; Assistant Secretary, Mr. Henry S. McKinley; Historian, Mr. Henry R. Scully; Chaplain, Mr. John Proven. Trustees for three years, Messrs. Charles Hyde, Theodore M. Hopke, and A. A. Hammerschlag. After the election, the historian of the club, Mr. Scully, presented a paper on "Current Topics," covering important Church events since the last meeting of the organization. The delegates to the fifteenth annual Conference of Church Clubs, Doctors E. B. McCready and F. H. Wade, and Mr. John A. Lathwood made report of the proceedings, and Mr. Reuben Miller told of the doings of the annual diocesan Convention in Erie. A lunch and smoker followed the meeting.

GRACE CHURCH, PADUCAH, KY.

ON EXPECTATION SUNDAY, Bishop Woodcock consecrated the Gould Memorial Baptistery in Grace Church, Paducah, Ky. (Rev. D. C. Wright, rector). This baptistery adds a

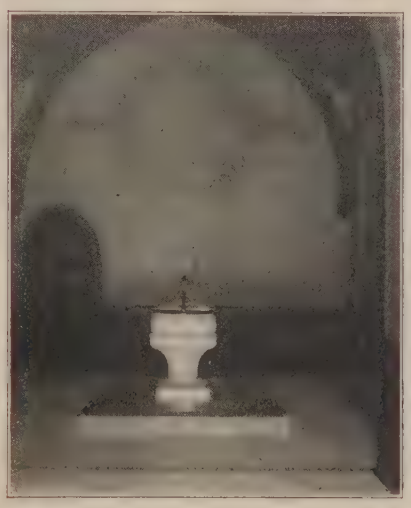
GEORGE III. FONT.

beautiful feature to one of the handsomest churches in the South, and its completion is only another evidence of the vigorous life now marking this parish, which in its church,

REV. D. C. WRIGHT.

parish house, and rectory has the most complete property in the diocese.

The baptistery, at the (technical) east end of the north aisle, is the work of J. & R.



GOULD MEMORIAL BAPTISTERY.

Lamb. The floor is of marble mosaic tile and the font is of white Italian marble, bearing the following inscription:

GLORIA DEI ET IN MEMORIAM
Charles Tillotson Bronson, Victoire Campbell Bronson, John Vinson Gould, Mira Rebecca Gould, Frances Alexander Gould, John Vinson Gould, Jr., Jeannie Campbell Gould, Elbridge Palmer, Mira Bronson Palmer
Requiescat in Pace!

After the consecration, the rector baptized a dozen infants, and at Evening Prayer some adults, when he also presented a class for Confirmation, the third during the year, bringing the number confirmed to the largest

GRACE CHURCH, PADUCAH, KY.

in any one twelve-month in the history of the parish.

The baptistery displaces a font with an interesting history.

The Langstaff family held lands in New Jersey by patent from King George III. In the reign of George III., a member of this family induced the king to present St. Andrew's Church, in Mt. Holly, N. J., a font. Some of the Langstaffs moved to Kentucky, and when a memorial font was placed in St. Andrew's Church, they had the old font given to Grace, Paducah. Now it goes to Christ Church, Columbus, Ky., there to continue as the laver of regeneration in the House of God.

Americans are not wont to remember George III. for his good deeds. It may be that this historic fact will cause more kindly thoughts.

SUNDAY SCHOOL GRADUATING CLASS.

TWO YEARS AGO the "Subject-Graded System" of instruction was adopted in the Sunday School of Calvary Church, Sandusky, Ohio (the Rev. Charles Frederick Walker, rector). The text books used are those of the New York Diocesan Sunday School Commission. Most gratifying results have been secured by the adoption of the new system, although it cannot be expected that the new plan will show its largest possibilities until the teachers in the school are themselves graduates of the graded system. Annual written examinations were held on Trinity Sunday for all of the classes of the upper school, including the ages from nine to nineteen. Of the 77 scholars who took the examination, 56, or 73 per cent., received a passing mark and were promoted, receiving the grade certificate. On the evening of the Sunday following, June 2nd, the first graduation service was held, and a class of ten young men and women received diplomas. The Rev. T. Francis Bowen, rector of St. Mark's Church, Des Moines, Iowa, preached the graduation sermon, taking for his text the passage from II. Tim. iii. 14, 15: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." He called attention to the uniqueness of the occasion, since "in all the world there are very few persons who are graduates of a Sunday School." Most of the graduates will teach in the parish Sunday School.

INTERESTING PARISH RECORDS.

A press dispatch says:

"FREDERICKSBURG, Va., May 26.—St. George's Church of this city has just recovered the ownership of most interesting relics connected with Fredericksburg, in the form of records of proceedings of St. George's parish from 1726 to 1817. These records consist of two books bound in leather, splendidly preserved. The ink has not faded, and the writing is as plain as if done recently. Among the familiar names of vestrymen mentioned are John Taliaferro, John Waller, Thomas Chew, George Wheetle, William Hansford, Steven Sharp. Prominent among the wardens are Augustus Smith and John Grayson. The first meeting was held in the lower Rappahannock Church, later moved to the glebe in Spotsylvania county, and after the incorporation of Fredericksburg, the meetings were held here. In the entry of 1733, the clerk notes as present, "The Rev. Patrick Henry," who was rector of St. George's Church here from 1732-1735, when he was succeeded by James Marye. In those days the rector's salary and obligation of the church were paid in tobacco, and each member of the congregation was assessed his proportional part by the vestry. Many of the names found in these records, running back nearly two hundred years, are names of families of the citizens of the present day, who are direct descendants. The records were saved during the bombardment of Fredericksburg by being taken to a place of safety at the the Episcopal Theological Seminary near Alexandria. A few days ago they were returned to St. George's Church here, through the efforts of the Rev. Dr. R. J. Bryde, the rector, Bishop Gibson giving his consent for them to be kept here in a vault.

RURAL CHURCH CONSECRATED.

ON THE afternoon of Trinity Sunday, Bishop Codman consecrated All Saints' Church, Masardis, Maine, in the Archdeaconry of the Aroostook. The settlement of Masardis is on the Aroostook river and on the edge of one of the great forest wildernesses of northern Maine. The little church, of which the villagers are very proud, was erected three years ago by the Rev. H. S. Harte, now of the diocese of New Hampshire, but at that time Archdeacon of the Aroostook, the funds for its erection having been secured by him from outside sources. It was not, however, entirely completed and painted until this spring, when the people of the mission went earnestly to work to get it fully ready for consecration. It should be added that last February, St. Faith's Guild of the Cathedral, Portland, supplied the church with handsome oak pews, which were much needed to increase its seating capacity. All Saints mission is in charge of the Rev. Thomas Burgess, the priest of Emmanuel Church, Ashland, ten miles away, and represents a gradually enlarging missionary field in which much excellent work is being done.

MEN'S CLUB AT ALTOONA.

ST. LUKE'S CHURCH, Altoona, Pa. (the Rev. Herbert J. Glover), after Easter organized a very successful men's club. At a recent meeting in the Logan House, 107 men met for a supper. The rector was the ruler of the feast and introduced the several speakers. The mayor of the city, the Hon. Simon H. Walker, spoke on Civil Responsibility: "The injunction of the Founder of the Christian Church is, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' This indicates civic responsibility, and the mass of the Christian Church are striving to do this, though there are some who seem to think that the municipal authorities are necessarily corrupt, and hence become fault finders instead of helpers."

"Parochial responsibility" was the subject of the next speaker, the Rev. Frank Hastings, the treasurer of the congregation. State Senator Charles O. Templeton of Tyrone spoke of "State Responsibility." "Diocesan Responsibility" was ably and forcibly discussed by Bishop Darlington. The Rev. H. B. Bryan, B.D., Archdeacon of Queens and Nassau and Canon of the Cathedral of the Incarnation, Garden City, Long Island, spoke on "Christian Responsibility."

At the close, the Rev. A. S. Woodle, rector *emeritus* of St. Luke's, spoke, and said he appreciated much what he had seen and heard. It is an honor to be in touch with a fellow-human being, and we should all strive to make every man a true citizen, a good father, and a child of God. The Bishop gave his benediction at the close.

CORPUS CHRISTI IN BROOKLYN.

SUNDAY within the octave of Corpus Christi dawned cold and wet in Brooklyn, N. Y. A more disagreeable day for the first Sunday in June could hardly be conceived. Rain descended in torrents nearly all day and gusts of wind blew the moisture about so that umbrellas afforded very little protection to those who happened to be abroad. The churches were, of course, slimly attended, as they always are when it storms, and frequently when it only threatens. The celebration of Corpus Christi in Brooklyn is never upon a scale extensive enough to draw the attention of the public to it. Only a very few parishes pay any attention to it, and very likely a large number of Churchmen never heard of it, or if they have, consider it a "Romish" feast day, which does not concern them.

At St. Paul's, Clinton Street, there was a goodly gathering in spite of the storm, and most inspiring services, consisting of a procession and choral Eucharist in the morning and a choral Evensong and *Te Deum* at night. Similar services were held at St. Martin's, President Street, and St. Michael's in the Williamsburgh section.

SERVICE ON JAMESTOWN ISLAND.

THE REV. WM. A. R. GOODWIN, rector of Bruton parish church, Williamsburg, Va., successor to the church at Jamestown, has issued the following notice for a celebration of the Holy Communion:

"Dearly Beloved Brethren:

"On Sunday morning, June 16th (being the Third Sunday after Trinity, and the three hundredth anniversary of the Sunday when the Holy Communion was first administered in Virginia by Rev. Robert Hunt), I purpose, through God's assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ.

"The service will be held on Jamestown Island, on, or near the spot where, on the Third Sunday after Trinity, in the year of our Lord 1607, the Holy Communion was administered under the awning of an old sail hung between two or three neighboring trees."

BACCALAUREATE ADDRESS OF THE BISHOP OF KANSAS.

BISHOP MILLSPAUGH, in his address to the graduating class of the College of the Sisters of Bethany, had for his theme, "Home and School Preparation for American Citizenship." He said that school life having been finished, it might be a question in some minds, What next? He expressed the hope that the lives of the young women whom he was addressing would be busy lives. "Oh, the awfulness of a life with nothing to do," he said. "May God prevent it for you, my daughters. Some time you must have for proper recreation. Your success in life will depend greatly upon how you use it. Avoid all companionship with those who have acquired the reputation of fast living. Avoid debt. It is as important for you as it is for the young man. Begin now never to spend until you have the wherewithal. Most firmly should you repel in any form and shape intemperance or gambling. Of the former is excessive card-playing, which has become a fad in modern society, so-called, and of the latter is playing for prizes for which the county sheriff would have reason to arrest you. Yes, I mean what I say. If you play for prizes, why may not your brother play for the pool of money? Whether it be for prizes or money it is gambling. I blushed for shame a few days ago when a lady pointed with pride to shelves covered with valuable silver pieces which she had won in card games. If our women give us men such examples, who need so much that for which Christian women have been noted, what can they hope for in us?

"May God help you to help us in all those things which you really esteem in us. May God prevent that influence for evil from society women which is already beginning to corrode good morals. May God make you, my daughters, wholesome examples in this regard."

He also warned against cheap reading matter for girls: "Just a word as to another matter. It is the duty of the girl and young woman to guard against idle and pernicious reading. Books are the companions for the time, and the most dangerous companions if they inculcate corruption. She has plenty to choose from: history, travel, biography, natural science, sound poetry. Novels of pure and established character will supply copious information for her leisure hours and prepare her mind for the higher intercourse of society." The Bishop commended to his hearers the Bible as the book of all books for their consideration.

DIOCESAN SYNOD OF QUEBEC.

THE DIOCESAN SYNOD opened in Quebec on May 29th. There were a large number of clerical and lay delegates present. Bishop Dunn's charge contained a great many interesting particulars. A comparison was made of the present condition of the diocese as compared with that of two years ago, and the conclusions were most encouraging. Special stress was laid upon the performance of the marriage ceremony, the clergy being instructed to follow closely the table found in the Prayer Book and to avoid marrying divorced persons. The Rev. Dr. Parrock made a notice of motion to the effect that the Synod in future will alternate between the city of Quebec and Sherbrooke, and requesting the Bishop to call the next meeting at Sherbrooke. At the closing session on the 31st, decision on this motion was deferred to next session, as was also the matter of appointing a Coadjutor Bishop. One of the features of the afternoon session on the closing day was the presentation to Bishop Dunn of an address of a highly appreciative character, to which the Bishop made a most feeling reply. There was an interesting discussion as to the payment of the travelling expenses of the lay delegates to the Synod. The Rev. A. H. Moore introduced his motion to the effect that all delegates to the Synod be paid travelling expenses; but Mr. R. Campbell spoke of the largely increased expenses to the Synod this proposal would involve, and the motion was finally defeated by the following vote: For—clergy, 10; lay, 12. Against—clergy, 30; lay, 11.

A motion was submitted on the second day by Mr. R. J. Meeksen, providing that the appointment of a clergyman to the curacy of a parish shall in future be made by the Bishop, with the consent of the people of such parish. In submitting his motion, Mr. Meeksen made a lengthy speech in which he said that the subject represented the real grievance of the laity. A clergyman could refuse or accept an appointment, but a parish had to accept the pastor sent to them. The clergy and laity both entered into the discussion with much spirit, and after the matter had been well discussed, it was decided, upon a vote, to refer it to a special committee.

The report of the committee on the religious needs of the diocese, mentioned the project of the establishment of a Church paper. A resolution was passed, requesting the Bishop to appoint a committee to consider the establishment of such a paper, with a capital of $60,000. The Bishop appointed the committee, and also one on Sunday School work.

MISSIONARY PROGRESS IN WESTERN MICHIGAN.

THE SUCCESS which has marked the two new missions in this diocese the past year under the plan whereby resident clergymen were placed in charge of the churches in larger centers of population, and so much financial support was given them that they could devote all their time to these points rather than divide their energies among three or more places, has so appealed to the laymen of the diocese that a larger amount than ever before has been given in parish and individual pledges for diocesan missions this coming year. Three thousand dollars is thus far promised, which is double the amount given last year. The two new fields so successfully occupied the past year are Holy Trinity mission, Belding, in charge of Rev. J. A. Baynton, and St. John's mission, Harbor Springs, in charge of the Rev. Thomas N. Harrowell. The increase of the missionary funds will enable Bishop McCormick to place two or more clergymen in some of the larger towns where the Church is now but little known.

MEMORIALS IN ST. JOHN'S CHURCH, MOBILE.

WITH THE first Sunday in May, St. John's Church of Mobile, Ala., closed a very Prosperous year. Every obligation had been fully met, the rector's salary increased, and there was about $8,000 cash in the building fund. The memorials erected are as follows: The altar is of solid white oak, artistically proportioned and beautifully but simply decorated with Christian symbols. The front centre panel, executed by famous Oberamergau artists, represents the supper at Emmaus, and the side panels are ornamented with interwoven grapes and pomegranates, the grape vine being an ancient symbol of the Church, and the pomegranate is emblematic of abundant fruition. Around the broad edge of the table is a fruited grape vine. The perpendicular face of the retable is ornate with vine, grapes, and pomegranates as a background for the raised inscription, "Peace Be Unto You." On the south or epistle end of the altar, the panel bears the emblem of St. John the Evangelist, an eagle with extended wings. On the north end is with lateral and perpendicular arms extending from central circles, each circle enclosing a richly red enamelled disc, one bearing the Greek letter *Alpha*, the other, *Omega* of the same alphabet.

The credence is constructed of oak and brass, with a double shelf, the upper one intended for the sacramental vessels and the lower for the alms basins. The peak of the wrought brass back is a Gothic cross, and the sides are ornamented with conventional flaming torches.

The beautiful new candelabra, inscribed, "In Memory of James P. Bond, 1883," stand about three feet high and are seven-branched, each branch carrying an imitation white enamel candle with small incandescent burner in harmony with the splendid electric lighted cross that has for some time hung over the sanctuary of the church.

Besides the memorials mentioned above, St. John's has recently received four solid silver offertory basins with gold fillets in the rims, ten inches in diameter by two deep. Two of these were made from old gold and silver given by members of the parish. One

INTERIOR ST. JOHN'S CHURCH, MOBILE, ALA.

the memorial inscription, which suggests much to those familiar with the Christian annals of Mobile. The inscription is as follows, the stars indicating natal years and the crosses indicating necrologic dates:

IN LOVING MEMORY
EMANUEL JONES
* 1815 + 1879
HANNAH J. S. JONES
* 1819 + 1889
JAMES BOND
* 1836 + 1887
EMMA JONES BOND
* 1846 + 1905

The top of the altar is three feet two inches from the floor of the sanctuary, and the retable is seven inches higher. The altar is seven feet eight inches long and thirty inches deep.

The new chancel rail is somewhat more elaborate than the altar and very beautiful. The rail proper is of heavy oak, flat on top and five inches wide. The standards, eight in number, are of solid wrought brass, the principal pieces being either square or flat. They are wrought into a double scroll, top and bottom, with a satin finish rosette in the centre. The double gates, swinging on heavy hinges and rollers into the sanctuary space, are an elaboration of the design of the standards. The gates convey the idea of crosses, of the others is a memorial to Mrs. Ruth Connolly Rota, and the fourth is in memory of Julian W. Monk.

The chancel rail being in the shape of a double curve, it was necessary to have cushions made expressly for it, and these are of velvet plush, from the Ostermoor Company.

The old altar and chancel railing of St. John's have historic interest. At the altar every Bishop of Alabama—Cobbs, Wilmer, Jackson, Barnwell, and Beckwith—has ministered, besides very many priests who afterwards rose to high dignity in the Church, among them being the Rev. H. N. Pierce, who became the fourth Bishop of Arkansas, and the Rev. J. S. Johnston, now Bishop of Western Texas. The Rev. J. H. Ingraham, author of the *Prince of the House of David*, was the first rector of St. John's.

During the Civil War, many officers of the Confederate army, who were Churchmen, knelt at the chancel rail; and there, in 1884, Miss Varina Davis, the "Daughter of the Confederacy," was confirmed by the Rt. Rev. R. H. Wilmer, and afterward she, together with ex-President and Mrs. Davis, received there the Holy Communion.

The vestry has given the old altar and railing to the church now being built in Daphne.

KENTUCKY DIOCESAN JOURNAL.

TWO WEEKS after the recent diocesan Council of Kentucky adjourned the Journal thereof was ready for distribution, showing very prompt work upon the part of the efficient secretary, Mr. J. J. Saunders. It is a well-printed, admirably arranged volume from which we gather a few items of general interest.

The diocese has one Bishop, 31 priests, and 4,987 communicants; the value of Church property is $779,888, insured for $415,600, with an indebtedness of $42,586.89. The diocesan Board of Missions received $6,428.82; offerings for missions outside the diocese amounted to $6,264.15, including $3,333.16 from the Woman's Auxiliary. During the thirty years' existence of the present diocesan Board of Missions, no missionary has ever failed to receive his stipend upon the date promised.

The Journal shows the diocese to be in a prosperous and promising condition, though more clergy are needed.

DIOCESAN CONVENTION OF WOMAN'S AUXILIARY, WESTERN MICHIGAN.

THE ANNUAL MEETING of the Woman's Auxiliary, diocese of Western Michigan, was held at St. Mark's Church, Grand Rapids, June 4th, the day preceding the annual Convention of the diocese. Good delegations were present from nearly all the parishes and missions. An interesting address was made by the Rev. F. R. Godolphin of Grace Church, Grand Rapids, on missionary progress in West Texas, and an outline of the Church's progress in Western Michigan was given by Bishop Coadjutor J. N. McCormick, D.D., with special application to the needs of advancement during the coming year. Special interest centered in the address of the Rev. James A. Baynton of Belding, who acts as the Auxiliary's missionary at this new point. He reported forty communicants now actively at work after his ministry of about eight months, gifts of altar, communion service, eucharistic lights, etc., for the new church which it is planned to erect in the near future, and considerable increase in the stipend which the Belding mission will pay hereafter for the support of their clergyman. One year ago the Woman's Auxiliary of the diocese took upon themselves the work of maintaining a missionary work at this growing town, and the progress has been so marked that unanimously the Auxiliary voted to continue their support under the able leadership of the Rev. Mr. Baynton.

The officers elected for the coming year are: Mrs. Thomas Hume, Muskegon, president; Mrs. Andrew Zimmerman, Marshall, first vice-president; Miss Josephine Wheelock, Grand Rapids, second vice-president; Mrs. O. E. Chase, Petoskey, corresponding secretary; Miss Bessie Newell, Kalamazoo, recording secretary; Mrs. F. B. Eaglesfield, Niles, treasurer.

The session closed in the evening with a stereopticon lecture by the Rev. Sydney Ussher, on "From the Snows of Mt. Ararat to the Walls of Babylon."

DEATH OF THE REV. WILLIAM MORRALL.

THE REV. WILLIAM MORRALL, rector of Grace Church, Stafford Springs, Conn., died on the First Sunday after Trinity, after a long period of impaired health. Only a week before his death he had been granted a vacation of four months. Mr. Morrall was a native of England. He received from Racine College the degrees of B.A. and M.A. He was ordained deacon in 1877 and priest in 1878 by Bishop Howe of Central Pennsylvania.

He served at the altars of the Church at Montoursville, Pa., Albion, Ill., Vincennes,

Ind., Elk Rapids and Marshall, Mich., and Bethel, Conn. He had been rector of Grace Church since 1902. Mr. Morrall was 59 years of age. He is survived by a wife, three sons, and one daughter.

SUNDAY SCHOOL MISSION RALLY IN CLEVELAND.

THE ANNUAL missionary rally of the Sunday Schools of Cleveland was held in St. Paul's Church (Rev. Walter Russell Breed, D.D., rector), on the afternoon of the First Sunday after Trinity, June 2nd. Despite a downpour of rain, the church was filled with enthusiastic teachers and children. Choristers to the number of 200 from the various parishes headed the procession. Bishop Leonard catechised the children in his inimitable way and their ready answer reflected credit upon their instructors. The Rev. Herman L. Duhring, D.D., of Philadelphia, was the speaker of the occasion. He illustrated his address by the flags of the marine signal code, and every child in the church followed his remarks with the keenest interest and enthusiasm. This rally ranks among the most interesting and successful ever held in the city. Many of the clergy were present.

A MISSIONARY'S NOTES IN MEXICO.

WE CAN GIVE but a few hours to this camp. We first see two young men, one of whom is a faithful communicant of the Church. We know where he stands. But that other fellow? Well, it is two years since he was in any church or at a religious service. He is one of the great multitude who in a vague sort of a way upholds the Christian church, but does not see that he has any duty or real responsibility in the matter. After a long and earnest conversation on sacred topics, he promises to be at the service that night, and he was.

Next we climb up a high dump where in a tent we find a man on a cot strangely red in the face and asleep. He has a high fever and we do not wake him but will return later in the day.

From here we pass down the mountain side and find a woman happy in her little home. She is lame but makes no mention of that. She is a baptized member of the Church, but has never seen a confirmation, as she has always lived out in the wilds. She desires this rite. We give her a Prayer Book and other literature.

Near by is another woman of opposite character. Nothing is right and all the women of the camp are offish. Surely this lost child needs a present salvation. She does not know that her chiefest trouble is in herself.

Next door we find a mother and little daughter who are heavily marked with bright spots all over their hands and faces. We soon learn that they are just recovering from the small-pox. Their personal effects have not yet been disinfected. We cannot run, though strongly inclined to do so. To have thus hastened away would have destroyed the effect of our visit.

Our next three families are Church people. In one is a daughter of the age for Confirmation. We give her a Prayer Book and Confirmation literature. The head of one of these families is the most universally loved man in all the camp. These families were at the service that night.

We again climb that old dump to see our red-faced man. As we stand at his door he says most cheerfully: "Come in, if you are not afraid of the measles." We reply that we will not come in this time, but we hope he is getting on nicely and that he will soon be well. He is a communicant.

The last man with whom we have a conversation is simply too good to associate with common people. He is satisfied with himself and from his lofty position looks down upon us poor mortals with pity. If he could see the Christ he would pity Him also.

NEW ORGAN FOR RACINE COLLEGE.

THE REV. DR. ROBINSON, warden of Racine College has been gathering for some time a fund for a new organ. The style of organ selected was to cost $4,800. He had already received in small gifts, from time to time in the past two years, the sum of $2,800. Last week he received a letter from a gentleman who feels deeply interested in the school, authorizing him to make draft upon him for $2,000 to complete the fund, the only condition being that the name of the donor should not be made public. It comes from one who has not heretofore been a contributor to Racine, but expresses himself as so much pleased with matters in connection with the Grammar School that he intends to be a still further contributor to other portions of the funds required. The organ will be ordered at once and installed during the summer vacation.

DIVINITY SCHOOL COMMENCEMENT, AND LIBRARY DEDICATED.

THE COMMENCEMENT exercises of the Philadelphia Divinity School were held on Wednesday and Thursday, June 5th and 6th. On Wednesday morning at 10 o'clock there was a celebration of the Holy Communion for the Alumni Association held in the beautiful and commodious chapel of the school, Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, being the celebrant. The Rev. Herbert Burk, rector of All Saints', Norristown, Pa., preached the sermon.

The same afternoon the new Bishop Stevens Memorial Library adjoining the school was dedicated by Bishop Whitaker, the address being made by the Rev. W. R. Huntington, D.D., rector of Grace Church, New York. The building was erected by a friend of the late Bishop Stevens as a memorial. In addition to every modern convenience for study, composition and research, the collection of religious books is second to none in this country. The entire cost was $50,000. The annual Alumni supper was held at 6 P. M. and was followed by the reading of an essay by the Rev. J. S. Bunting, B.D., of the class of '93. The commencement services were held on Thursday morning in the Church of Our Saviour, West Philadelphia, at 10:30 o'clock, the sermon being delivered by the Rev. F. W. Tomkins, D.D., rector of Holy Trinity. The Bishop Coadjutor assisted the Bishop of the diocese.

COMMENCEMENT AT EPISCOPAL THEOLOGY SCHOOL.

COMMENCEMENT exercises coupled with a service of ordination attracted a large number of the Alumni of the Episcopal Theological School to Cambridge on Wednesday, June 5th; and when the services began at 10:30 in St. John's Memorial Chapel the little edifice was crowded with clergy and lay folk, relatives and friends of the senior class. In the chancel was Bishop Lawrence of the diocese, Bishop Atwill of Kansas City, whose son was graduated on this occasion, and Dean Hodges of the School. The exercises partook of unusual distinction through the conferring of the first degree ever given by the school, a D.D. being given the Rev. Charles Lewis Slattery, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., of whom Bishop Lawrence said he was a judicious administrator and writer of good books.

Robert Treat Paine, the president of the Board of Trustees, being in Europe, the certificates were presented to the seniors by Mr. Harcourt Amory. In addressing the graduates, Bishop Lawrence said that they now were ready, able, and prepared to lead. He rather deplored the fact that there was such a tendency these days to magnify the glory of the study of science, philosophy, and medicine while not enough recognition was given to the study of theology which has to do with the mysteries of life, the nature of man, and his future salvation. By way of offering suggestions for future guidance, the Bishop emphasized the importance of purity of the body, of thought, and of motive; the value of humility, which seeks the sinking of one's self for the cause of truth; and patience.

Bishop Atwill took for his text: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Then followed the office of ordination to the diaconate, ten receiving the rite at the hands of Bishop Lawrence with the exception of Mr. Atwill, who was ordained by his father, the Bishop of Kansas City.

GRACE CHURCH, TOLEDO, CONSECRATED.

ABOUT thirty-seven years ago, Grace parish, "Lower Town," Toledo, Ohio, was started as a mission in a private house. Last autumn, when the Rev. Charles Hely-Molony of Trinity College, Dublin, arrived to assume the rectorship, he discovered that the church building had never been consecrated. For the last twelve or fifteen years the parish has struggled with a debt of about $2,700. Some three months ago, he began an effort to cancel it; and, to the gratification of Church people in this diocese, succeeded, on Easter Day, in his purpose. Accordingly, on June 6th, the edifice was consecrated by Bishop Leonard, in the morning. All the clergy of the city were present, save one unavoidably absent; also Bishop Atwill of West Missouri (former rector of Trinity, Toledo), who arrived for the evening thanksgiving service; Rev. Edward Hely-Molony of Lima, Ohio, brother of the rector, and the Rev. Henderson Judd of Los Angeles, both attending all the services of the day.

Bishop Leonord preached at the service of consecration. The church was filled at both services. The crucifer was the young son of the rector. The rendering of the morning service was divided among the city clergy and the Rev. E. Hely-Molony. The evening service was conducted by the Rev. Douglass Atwill. The evening preacher was the Rev. Dr. Cyrus Townsend Brady, whose sermon, on "Law and Love," was especially notable.

Lunch was served in the parish house to the clergy, and interesting and amusing speeches were made by Bishop Leonard, Drs. Brady, McDonald, and W. C. Hopkins, the Rev. Messrs. C. and E. Hely-Molony, the general missionary, Rev. H. Judd, and the two wardens, Messrs. Rodemich and Heath.

A large number of visitors from the city parishes was present at both services and at the charming reception, held immediately after Dr. Brady's sermon.

All the functions of the day, spiritual and social, gave healthy proof of the life and aggressiveness of the parish; and Church people are generally rejoicing over both this and the erasure of a debt, finally met, under difficult circumstances, by every individual in the parish, with occasional outside aid. This is very remarkable, because Grace Church has no wealthy members.

SUMMER SERVICES AT GLOUCESTER.

THE RECTOR of St. John's Church, Gloucester, Mass., has issued his calendar of services for the summer, as follows:

Sunday—8 A. M., Holy Communion; 10:30 A. M., Morning Prayer; 4:15 P. M., Vespers (July and August); 7:30 P. M., Evening Prayer.

Holy Communion—First Sunday of each month, 10:30 A. M.; first and third from June to September; Thursday (June to September) 8 A. M.

Occasional—Friday, 7:30 P. M., Evening Prayer. Holy Days, 8 A. M.

As this is a celebrated summer resort,

these words are added to the announcement:

"To our summer guests, both those with whom we are acquainted and whose presence is a pleasure to us, and others whom we are always glad to welcome, we can therefore extend a most hearty and cordial invitation to come and worship with us—to feel at home in that portion of the Field which we call Home."

CONSECRATION OF ST. PAUL'S, PHILADELPHIA.

OWING to deaths and removals from the neighborhood of old St. Paul's Church, Third Street, below Walnut, which was consecrated in January, 1831, having been established in 1758, and a few years ago passed into the hands of the city mission and is the headquarters for the many and varied branches of charitable and Christian work carried on by that well-known and useful institution. The parents of Mr. Geo. C. Thomas were connected with the old St. Paul's and he was brought up under the guidance and pious oversight of a number of the long line of illustrious rectors. These connections prompted Mr. Thomas in building the new and more Churchly St. Paul's at 15th and Porter Streets, at a cost of $45,000, as a memorial. The church was consecrated by the Bishop Coadjutor on Friday a week ago. The sermon was by the Rev. N. S. Thomas, rector of the Church of the Holy Apostles, who took for his text, Haggai ii. 9, "The glory of this latter house shall be greater than of the former, said the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The rector, the Rev. Edwin S. Carson, and the Rev. Dr. H. L. Duhring also took part in the service, a great number of clergy being present.

THE NEW ST. PAUL'S MEMORIAL.

The seating capacity of the church is about 800 and the style of architecture is of Gothic perpendicular. A large and flourishing congregation has been gathered together, and all the parochial activities found in a well organized and long established parish are being carried on.

BERKELEY DIVINITY SCHOOL.

THE FIFTY-FIRST annual meeting of the Alumni of the School, opened on Tuesday evening, June 4th. After Evening Prayer, the sermon was preached by the Rev. Ernest deFremery Miel, rector of Trinity Church, Hartford, of the class of 1891, from the text, Ephesians iv. 11: "And He gave some to be apostles: and some, prophets; and some, evangelists; and some, pastors and teachers." At the close of the sermon, Dean Binney presented certificates of graduation to the three members of the class of 1907, James Henderson, B.A., George Edward Heyn, and Carlos Eugene Jones, B.A., and also a special certificate to George Henry Hefflon, M.A., B.D. Andover Theological Seminary, who has completed a year's graduate work at Berkeley.

The Dean then presented to the Bishop of the diocese, as president of the School, for the degree of Bachelor of Divinity on examination, Rev. Sidney Harry Dixon, M.A. Columbia University of Bethlehem, a graduate of Berkeley in the last class, and Rev. Ernest Wetherill Wood of Southborough, Mass., a graduate of Union Theological Seminary.

The Bishop read the Necrology for the year, as follows:

Rev. Arthur Mason, of the class of 1857, died May 27, 1907.

Rev. Thomas Wicks Punnett, of the class of 1859, died March 11, 1907.

Rev. George Dowdall Johnson, D.D., of the class of 1860, died August 28, 1906.

Rev. Charles Ellis Stevens, LL.D., D.C.L., of the class of 1875, died August 28, 1906.

Rev. John Henry McCracken, of the class of 1885, died July 21, 1906.

Rev. George Edward Walk, of the class of 1892, died August 10, 1906.

Rev. Frederick Huntington Mathison, of the class of 1898, died August 24, 1906.

At the session on Wednesday morning, the following officers were chosen: President, Bishop Brewster of Connecticut, '72; Honorary Vice-Presidents, Bishops Niles of New Hampshire, '61, Vincent of Southern Ohio, '71, Leonard of Ohio, '71, Nichols of California, '73, Nelson of Georgia, Wells of Spokane, '69, White of Michigan City, '75, Moreland of Sacramento, '84, Partridge of Kyoto, '84, Van Buren of Porto Rico, '76, Olmsted of Central New York, Beckwith of Alabama, '81, Lines of Newark, '74, Nelson of Albany (Coadjutor), '83, Strange of East Carolina, '83, Woodcock of Kentucky, '82, Johnson of South Dakota (assistant), '97, and Webb of Milwaukee, '85; Vice-Presidents, Rev. Dr. Samuel Hart, '69, and Rev. Dr. William H. Vibbert, '62; Secretary, Rev. Professor S. R. Colladay, '94; Treasurer, Rev. Peter L. Shepard, '55.

Rt. Rev. Robert Strange, Bishop of East Carolina, of the class of 1883, was chosen preacher for next year, and Rev. Arthur J. Gammack of West Haven, of the class of 1894, was chosen substitute.

The matter was considered of a new building for a refectory and dormitory, and a committee appointed to act in the matter. There were reported the establishment of the Mary Fitch Page Lecturship on the lines of the Bampton Lectures at Oxford and the Paddock Lectures in New York, and the completion of the Alumni Library fund to $10,000.

At the reunion, the two senior graduates of the School now living; the Rev. Dr. John Brainard of Auburn, N. Y., and the Rev. Hiram Stone of Litchfield, of the class of 1853, were unable to attend; but the four next in order, the Rev. Dr. Francis T. Russell of Grand Rapids, Mich.; Rev. Peter L. Shepard of Clinton, of the class of 1855, Rev. Alfred M. Abel of Central Pennsylvania, and Rev. Dr. Horace B. Hitchings of the class of 1857, were present.

The departure from Berkeley is deeply regretted of the Rev. Philip Mercer Rhinelander, who has accepted the new professorship of the History of Religious and Missionary Work in the Episcopal Theological School, Cambridge, Mass. Professor Rhinelander has served for four years past, as professor of Homiletics, Pastoral Theology, and Christian Evidences.

PETITION TO REVISE THE LECTIONARY.

AT THE annual meeting of the Convention of the diocese of Massachusetts, held in Boston, the following preamble and resolutions were adopted:

"WHEREAS, There is a general belief among clergy and laity that the use of the Bible in church could be made more effective by the addition, to our present tables of lessons, of other tables, for example, as follows:

"1. A Table of Lessons for Special Occasions, as Missionary Services, National Days, Services of Dedication and Benediction ,Children's Services, Ordinations, Guild Services.

"2. A Table of Lessons coveing the Bible as a whole, but with sub-tables, arranging the great divisions in logical or chronological order—as a Table of Prophecies, of Wisdom Literature, of Old Testament History, of New Testament Epistles.

"3. A Table of Lessons from the Apocrypha.

"4. A Table of Short Selected Lessons for brief Mission Services. And,

"WHEREAS, The existing four tables could be made richer in suggestion by revision, especially as follows:

"1. By providing alternate Old Testament lessons in the Sunday Table for Every Day—and so introducing the use of a larger portion of the Old Testament.

"2. By providing alternate New Testament lessons Sunday morning as well as Sunday evening.

"3. By amending the Table of Lessons for Lent. And,

"WHEREAS, In these and other ways, the present purpose of comprehensiveness and appropriateness might be further emphasized, in the use of the Bible at Morning and Evening Prayer. Therefore, be it

"*Resolved*, That the Convention of the diocese of Massachusetts respectfully memorialize the General Convention as follows:

"*To the General Convention of the Protestant Episcopal Church in the United States of America:*

"The Convention of the diocese of Massachusetts hereby memorialize your honorable body to consider the question of the revision of the Lectionary, and to that end earnestly petitions that a commission be appointed, consisting of Bishops, presbyters, and laymen, to study the whole subject, and to report to the Convention of 1910, embodying in their report Tables of Lessons to be recommended for adoption."

ARCHDEACONRY OF ALBANY.

ON MONDAY and Tuesday, June 3d and 4th, the Archdeaconry of Albany held its 79th meeting in St. Paul's Church, Albany (the Rev. Roeliff H. Brooks, rector), the Ven. Archdeacon W. W. Battershall, D.D., presiding. The services began Monday evening with a missionary meeting. The speakers were the Rev. Dr. B. W. R. Tayler, rector of St. George's, Schenectady, the Rev. Canon Schlueter of All Saints' Cathedral, and the Archdeacon. These addresses were of exceeding interest and the congregation gave close attention.

On Tuesday at 8 A. M., there was a celebration of the Holy Communion, the rector celebrating. At 9:30 a business meeting, Dean Talbot spoke on the proposed work of the Sunday School Commission.

At 10:30 there was a second celebration, the Ven. Archdeacon, celebrant. The preacher was the Rev. E. T. Carroll, rector of St. Ann's, Amsterdam. The subject was "The Unwearing God." At the close of the service, the clergy reassembled to continue their business. The Archdeacon made a strong appeal to the clergy to use every effort possible to interest the men and boys of their parish in the Missionary Thank Offering.

A message of love came from the Bishop, and a resolution of loyalty, sympathy, and love was sent him. The Bishop Coadjutor was away on his visitations, but was in many ways remembered.

St. Paul's parishioners are noted for their hospitality and entertainment. This occasion called out most heartfelt thanks for the care of the visiting clergy and for the splendid luncheon. The after-dinner speeches were unusually happy. The Rev. James Caird, our popular president of the Standing Committee, and the Rev. E. W. Babcock were among the visiting clergy. Mr. Turner of the Albany Iron and Hardware Co., held his own and was welcome as a layman from St. Peter's Church.

At the close of the luncheon, the clergy and a number of the laity, listened to an interesting essay, "The Reading of the Service," by the Rev. C. O. S. Kearton, the new rector of Holy Innocents' Albany. The members present, by resolution, requested the editor of the *Church Record* to reprint a pastoral letter by Bishop Doane on "The Service of Preaching and the Preaching of the Service." This spring meeting of the Archdeaconry was of unusual interest and was well attended. The autumn meeting will be held in the Church of the Memorial, Middleville, N. Y.

CHURCH CONSECRATED.

ON FRIDAY, June 7th, the Bishop Coadjutor of Pennsylvania consecrated the Chapel of the Holy Angels at Wawa, Delaware County, Pa. The chapel is connected with the old parish of Calvary Church, Rockdale (Rev. J. F. Weinmann, rector), and is situated within the confines of the convocation of Chester.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Sunday School Institute—Archdeaconry Meeting.

THE SECOND SESSION of the Hoosick Falls section of the Sunday School Institute of the diocese of Albany was held in St. Mark's Church, Hoosick Falls (the Rev. L. Kroll, rector), on June 4th. An informal meeting of the clergy and Sunday School superintendents was held in the rectory at 9:30 A. M. and the methods and schemes of the Sunday School work and study was discussed. At 11 A. M. Holy Communion was celebrated in the church, the rector being celebrant. The sermon was preached by the Rev. O. S. Newell of Mechanicville. After luncheon, at one o'clock, in Odd Fellows' Hall, the members convened for another session. The speakers at this session, besides the president of the commission, were the Very Rev. the Dean of All Saints', Albany, Rev. O. S. Newell, Rev. Geo. L. Richardson, Rev. James E. Hall, Rev. S. Borden-Smith, Dr. C. B. Perry, and Rev. Yale Lyon. Lay delegates were present from Hoosick Falls, Granville, Salem, and Cambridge, N. Y. The Rev. Mr. Newell made an interesting statement in regard to providing religious education in connection with the public schools, which was discussed by the teachers as well as the clergy. A very able address was given by the Rev. George Lynde Richardson of Glens Falls on "What Should Be Taught in the Sunday School." This was followed by a very thoughtful and earnest address by the Very Rev. the Dean of All Saints', Albany, on "How It Should Be Taught."

THE 73D MEETING of the Archdeaconry of the Susquehanna was held in St. Paul's Church, East Springfield (the Rev. John Prout, rector), on May 21st and 22nd. The Rev. Thomas Kilty read a very helpful essay on "The Sunday School as a Means of Training for Church Life." The women of the parish served luncheon and supper to the clergy and other guests at the rectory adjoining the church. At Evening Prayer on Wednesday a congregation assembled, which comfortably filled the church, and heard with deepest interest addresses by the Rev. R. N. Turner and the Rev. G. E. Pember. The former spoke of "Opportunity," the latter of "Responsibility" in connection with the M. T. O.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Notes from Canon City.

AT CHRIST CHURCH, Canon City (Rev. Edgar A. Sherrod, rector), on Trinity Sunday a memorial service was held for the G. A. R. The address was appropriate to the occasion and the church was crowded to overflowing. On the Sunday after Ascension, Dean Hart was the guest of ex-Governor and Mrs. Peabody, and preached two most helpful sermons.

FOLLOWING the plan of the Church of the Epiphany, Chicago, a number of copies of THE LIVING CHURCH are sold at the church door. The papers and a plate are placed in the vestibule. The people take a paper and drop in a nickel. The rector finds it an important factor in keeping the people in touch with the work of the general Church.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

To Build a Chapel.

A LOT has been purchased in Juniata, and the rector of St. Luke's expects to start a chapel building in a few weeks, and will start services early in June in Hollidaysburg, where the outlook is encouraging.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Cornerstone Laid—Plans for a New Church.

THE CORNER-STONE of the new St. Stephen's, Louisville, will be laid in a few weeks, and it is expected that the new church will be ready for use in the early fall.

PLANS for a new church in Columbus have ben adopted, and building operations will be pushed as rapidly as possible. It will replace the church destroyed some time ago by a cyclone.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Services Discontinued—Work at St. John's, Huntington.

THERE ARE signs that the vacation season is approaching, in the announcement that evening services will be discontinued in many parishes, that the final meetings of guilds and parish workers generally have been held and that curates will have charge of parishes until September. Not many churches actually close their doors during the summer. Although the rectors and most of the members of the congregations may be away, the services are continued, in some instances daily, and provision is always made to care for the sick and to bury the dead.

THE BISHOP confirmed 30 persons at St. John's Church, Huntington, on the First Sunday after Trinity, June 2nd. The location of the new church in the heart of the village has greatly increased the Church's opportunities, and the work promises a healthy growth.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Services at St. Stephen's, Boston—Lowell Archdeaconry.

SERVICES at St. Stephen's Church in Boston, will be conducted this summer by the Rev. Guy W. Miner and Remsen B. Ogilby, this arrangement to obtain until plans can be made in the fall for the more permanent establishment of the staff of priests. Mr. Miner has done splendid work at St. John's Church, Franklin, of which he has been rector until lately, and he has also conducted services at the neighboring missions at Medfield and Medway. Mr. Ogilby was one of those ordained at the Episcopal Theological School on June 5th. He is a resident of Jamaica Plain and is well acquainted with conditions as they obtain in St. Stephen's parish. For two years Mr. Ogilby was a student at the General Theological Seminary, but returned to Boston to complete his ministerial training at the Cambridge School.

THE SEMI-ANNUAL MEETING of the Lowell Archdeaconry of the diocese of Massachusetts was held at St. John's Church, Saugus, on June 6th, and was quite well attended. The Rev. Samuel G. Babcock, Archdeacon, conducted Morning Prayer, and he was assisted by the Rev. Francis L. Beal, the Rev. A. B. Papineau of Maynard, and the Rev. Francis E. Webster of Waltham. Bishop Lawrence preached, after which the Holy Communion was administered. Luncheon was served by the women of the parish. There also was a business session. In the evening there was a public meeting, at which remarks were made by Archdeacon Babcock, the Rev. Dr. D. D. Addison of Brookline, and others.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Death of Mrs. Holmes—Personals.

MRS. HOLMES, the wife of the late Rev. Charles Holmes of the Church of the Ascension, St. Paul, passed to her rest on Monday, June 3d. For fifteen years, Mrs. Holmes had been a most patient sufferer, in all that time being confined to her bed, and bearing all her pain and enforced idleness, with the greatest cheerfulness and patience. She was always deeply interested in all parish interests and many kind deeds and works of love were planned by her. A visitor at her bedside always went away with a lighter heart and a feeling of peace, surely to such an one is there "peace for evermore."

THE REV. CHARLES SLATTERY, Dean of the Cathedral, has gone East to attend commencement at Cambridge and will not return until August. During his absence, the Rev. Granville Bennett, who graduated from Seabury this June, will have charge. Mr. Bennett will be married on Tuesday, June the 11th, to Miss Margaret Graves, a daughter of Bishop Graves of Laramie, and will bring his bride to Faribault.

TWO OF THE leading clergy of the diocese have received calls outside of this diocese, this past week. The Rev. C. C. Rollitt of Red Wing to St. Paul's, Leavenworth, Kansas, and

the Rev. Simeon Mills Hayes, of Northfield, to Holy Trinity, Lincoln, Neb.

THE REV. I. P. JOHNSON, rector of Gethsemane, Minneapolis, before leaving for a three months' holiday, was presented with a purse of $300, by some of his men friends in his parish.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Bishop Worthington in his Diocese—Bishop Williams Ill.

ON THE Second Sunday after Trinity, Bishop Worthington preached the baccalaureate sermon in Trinity Cathedral to the graduating class of Brownell Hall, from the text: "Gird up the loins of thy mind." Tuesday, St. Barnabas' day, in St. Matthias' Church, he presented the diplomas of Brownell Hall, the diocesan school for girls, to the graduates, and gave the address. During his visit he presided as president of the board of trustees of the various diocesan institutions and was occupied with the duties not assigned to the Bishop Coadjutor.

BISHOP WILLIAMS has been seriously ill for the past two weeks with a severe attack of la grippe and tonsilitis.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Notes from the Diocese.

THE REV. EDW. S. DOAN, rector of St. Thomas', Port Clinton, recently delivered the annual address to the graduates of the Port Clinton High School.

MR. C. C. UNDERWOOD, who receives his Ph.B. degree at Kenyon College, Gambier, this month, has been called to the superintendency of the Port Clinton schools, and has accepted. Mr. Underwood is a Churchman.

A STRONG EFFORT is being put forth by the members of Trinity Church, Coshocton, to secure funds for a church building. The little congregation, led by a lay reader, has worshipped in a public library for some time past. An appeal for small contributions has been circulated among the Churchwomen of the diocese.

ASCENSION PARISH, Wellsville (Mr. Henry L. McClellan, student, in charge), is accumulating funds and laying plans for a parish house in the near future. Extensive repairs are being made on the interior of the rectory.

THE STAINED glass windows in the Church of the Ascension, Lakewood (Rev. George Frederick Williams, rector), have all been releaded lately.

SINCE the beginning of the year the Sunday School of St. Paul's Church, Medina (Rev. H. D. Stauffer, rector), has increased four-fold in attendance and the parish generally is in a very prosperous condition.

ON JUNE 11th, Bishop Leonard took up his residence at Gambier for the summer months. The graduating classes in both arts and theology at Kenyon College are large this year. The College authorities have decided not to rebuild the preparatory school for boys that was destroyed by fire. Harcourt Place, the diocesan school for girls, will be re-opened in September under the direction of Miss Merwin and a competent staff of teachers.

THE SUNDAY evening services have been discontinued for the summer months at St. Paul's Church, Cleveland.

THE REV. WALTER RUSSELL BREED, D.D., will leave for his vacation about the middle of July. He expects to spend it in the East.

THE UNITED OFFERING from the women of St. Paul's Church has reached the sum of $720. This is the largest offering from any parish in the diocese.

ON JUNE 11th, Archdeacon Abbott gave his splendid lecture on "Three Hundred Years of the Church's History in America" before a large congregation at St. John's Church, Cleveland (Rev. Ransom Moore Church, rector). The local chapter of St. Andrew's Brotherhood will make a vigorous and thorough canvass of the parish in the interests of the M. T. O. On June 26th the Rev. R. E. Wood of Wuchang, China, will conduct a missionary meeting in the parish and tell what the Church is doing for the natives of that vast province.

ON SUNDAY, June 16th, there will be a corporate communion for the entire congregation of Trinity Cathedral, Cleveland (the Very Rev. Frank DuMoulin, LL.D., Dean), in commemoration of the first celebration by our Church on the American continent three hundred years ago. A service of preparation will be conducted by the Dean on the preceding Friday evening. Recently Dean Du Moulin appealed to Trinity congregation to raise $100,000 within the next few months in order that all indebtedness on the Cathedral might be paid before the date set for the consecration next September. Thus far $70,000 has been pledged and it is expected that the balance will be raised within the required time. The Dean and family expect to spend the month of July on the Maine Coast.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Diocesan Items.

AT THE spring meeting of the Convocation of Norristown, held on Tuesday, June 4th, at St. Peter's, Phoenixville, the Rev. Wm. H. Burbank, rector of St. Peter's, was elected Dean of the Convocation to succeed the Rev. Herbert J. Cook, D.D., whose resignation had been presented, owing to removal from the diocese. At the same meeting the Rev. H. G. G. Vincent, curate of Trinity, Oxford, was elected secretary of the Convocation.

AT THE last diocesan convention a committee, consisting of the Rev. Dr. Duhring, Rev. Geo. Bartlett, and Mr. Geo. C. Thomas, was appointed for the purpose of publishing and distributing in pamphlet form the portions of Bishop Whitaker's address referring to the salaries of the clergy, the Bishop Potter Memorial Fund, and the Men's Missionary Thank Offering. The committee has completed its work and function and in less than a month sent to all the parishes of the diocese the results of their labors.

MR. BOLTON HALL, of New York, lawyer and philanthropist and author of *Three Acres and Liberty*, addressed the clerical Brotherhood at their weekly meeting in the Church House, Monday, June 10th, on "The Single Tax, or Poverty, Its Causes and Cures." This was the last meeting of the Brotherhood until fall.

THE 40th anniversary of the class of 1867 of the Philadelphia Divinity School was held at the University Club on Saturday evening, June 8th, Bishop Whitehead, of Pittsburgh, a member of the class, was present and presided. The Rev. Simeon C. Hill of Grace Church, Mount Airy; Rev. S. P. Kelley, of St. Barnabas', Haddington; and Rev. Wm. McGlatherty, of Norristown, Pa., were among those in attendance.

UNDER the auspices of our City Mission, whose able head is the Rev. Dr. Duhring, and the National Federation of Churches, daily Bible Schools are to be established throughout the city during the summer months. They will be for boys and girls from the kindergarten age up to fifteen years, and instructions will be given by undergraduates of the University of Pennsylvania and of the women's colleges, and will be on the line of useful occupations, such as hammock-making, basketry, modelling in sand and clay, and sewing.

THE DEATH of Major Wm. H. Loyd, a pioneer member of the Philadelphia Stock Exchange and a Churchman, occurred last week at his home in Ardmore. The Rev. G. P. Allen, D.D., rector of St. Mary's, officiated at the burial—interment being at the beautiful churchyard of St. James-the-Less.

MRS. JULIA COLES, widow of the Peyton S. Coles, and mother of the Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, passed to her rest on Saturday, June 1st. The Burial Office was rendered in the church late on the afternoon of June 3d, the body being then taken to the ancient home of the family in Virginia.

SUNDAY, June 2nd, was a red-letter day for St. George's Church, 61st and Hazel Ave., West Philadelphia. Upon that date the newly elected rector, the Rev. George L. Smith, lately curate at St. John's, Norristown, Pa., entered upon his duties and the church ceased to be a mission and assumed the full responsibilities of a self-supporting parish.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Notes from the Diocese.

A MASS MEETING in the interest of the M. T. O. was held in the Teck Theatre, Buffalo, N. Y., Monday evening, May 27th. On the stage were massed the choirs of the city churches under the leadership of Mr. Andrew T. Webster, choirmaster of St. Paul's, supplemented by the band of the Sixty-fifth Regiment, N. G., N. Y. Bishop Walker introduced the speakers of the evening, Bishop Greer, the Rev. Wm. F. Faber, D.D., and Mr. Geo. Wharton Pepper, the Bishop of the diocese closing with a brief, forcible speech. The movement in Buffalo is now organized with an executive committee, of which Mr. Henry Adsit Bull is chairman, directing the work of the several parish committees whose duty it is made to interview the individual Churchmen of Buffalo.

AT ST. JOHN'S Church, Phelps (Rev. Geo. A. Harvey, rector), a vested choir of twenty voices has been introduced and a vigorous chapter of the Daughters of the King organized with ten members and three probationers. The Sunday School Lenten Offering for missions amounted to $50, and a fund has been started for the erection of a much needed parish house. The parochial branch of the Woman's Auxiliary is also doing effective work.

ON THE occasion of the celebration of the nineteenth anniversary of the rectorship of the Rev. Thomas B. Berry (Church of the Good Shepherd, Buffalo), June 2nd, the ves-

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Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
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try at a previous meeting voted a substantial increase in the rector's stipend.

ON THE night of Trinity Sunday the Church of the Good Shepherd, on the Cattaraugus Reservation (the Indian mission) was struck by lightning, doing damage to the amount of about $250, which is fortunately fully covered by insurance.

CANADA.

Notes from the Dioceses.

Diocese of Toronto.

AT THE general ordination by Archbishop Sweatman on Trinity Sunday in St. Alban's Cathedral, Toronto, two deacons were admitted and nine received priests' orders. The priest-vicar of the Cathedral, the Rev. Canon McNab, preached the sermon.

Diocese of Montreal.

A SHORT service of thanksgiving was held in St. George's Church, Montreal, in the morning, May 31st, for the safe return of the Bishop of the diocese, the Rt. Rev. Dr. Carmichael. The Bishop reached New York, after a rough and stormy passage, May 29th. A large number of the clergy, and his friends, both clerical and lay, were waiting to meet him at the railway station, on his return. While in England, Bishop Carmichael spoke at the annual meeting of the Society for the Propagation of Christian Knowledge, the Archbishop of Canterbury being in the chair, in London, May 15th. The health of the Bishop of Montreal is much improved by his trip.

Educational

AKELEY INTITUTE.

The diocesan school for girls, Grand Haven, Michigan, diocese of Western Michigan, closed on June 3d one of the most successful year's work, despite the fact that there were no graduates. Appropriate services were held on the evening of this date at St. George's chapel in the institute, when Bishop Coadjutor McCormick was present and in charge of the services, Rev. F. R. Godolphin preaching the sermon.

What gives especial promise to the future of this excellent school is the fact that Miss Yerkes, who has for several years been in charge of Knickerbacker Hall at Indianapolis, has resigned this work and will now unite with her sister, Miss Susan Hill Yerkes, in the care of Akeley Institute. Under the management of the latter, who has for some time been principal at Akeley, the school has been making rapid strides forward; now with the arrangement that the Misses Yerkes are to have joint charge, there are applications for more places than the present buildings can accommodate, and it is hoped that either a new structure may be erected this summer or that at least an addition may be added to one of the halls already provided. This institute has long been one of the fond plans of Bishop Gillespie, and his heart rejoiced at the bright prospects now before the school.

ST. MARY'S SCHOOL, GARDEN CITY.

The commencement exercises of St. Mary's School, Garden City, N. Y., were held on Thursday, June 6th. The baccalaureate sermon was preached in the Cathedral the previous Sunday afternoon (June 2), by Dean Moses. The storm kept many of the friends of the pupils away, nevertheless there was a fair attendance. On Monday evening the annual prize-speaking contest was held in the gymnasium; Tuesday evening the Mandolin and Glee Club gave a musicale. This year's graduating class consists of Margaret Edgerton Gammack, Ethel Caroline Nesmith, Jeannette Appleby, Blanche Lago, and Marguerite Van de Water Brooke.

ST. MARY'S, FARIBAULT.

The commencement exercises of St. Mary's Hall, Faribault, Minn., were attended with more than customary interest this year. The Morning Prayer was said in the chapel, after which the graduating exercises were conducted in the gymnasium, which had been lavishly decorated for the purpose, with apple blossoms. An interesting musical programme of much merit was followed by the valedictory, read in a charming manner by Miss Grace Robinson. The address to the graduates was most spicily made by the Bishop of North Dakota. Following the presentation of medals and diplomas, a reception was held in the school parlors and the guests were received by Miss Eells (the principal), the Bishop and Mrs. Edsall and Bishop and Mrs. Mann, and the Rev. Dr. Tanner. Many expressed their appreciation of the excellent work this past year in the art and music departments especially. In awarding the highest honor for the senior class of the highest standing throughout the year, the valedictory, the faculty were confronted by the perplexity of deciding between several girls of almost equal rank. By unanimous vote it was awarded to Miss Grace Robinson.

The Bishop Whipple medal was awarded to Miss Phoebe Hudson, for the greatest progress in her studies. The Dearborn medal for most excellent reading was given to Miss Lelia Noffsinger. The Bishop Pinkney medal, founded by the Hon. W. W. Corcoran of Washington, for proficiency in English, was awarded to Miss Mary Bacon. The scholarship in the University of Chicago, given to Miss Eells to confer upon a member of the school, was awarded again for another year to Miss Bernice Burt of the class of '05, who has won the privilege of renewal through her excellent standing in scholarship in the University.

SHATTUCK MILITARY SCHOOL.

The senior class opened commencement week on Monday evening, with an excellent representation of Ben Jonson's comedy, "Epicoene." This old English comedy re-

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman, and child from the unwholesome drug (caffeine), in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." Read the little "Health Classic," "The Road to Wellville," in pkgs.

FOR WOMEN

Especially Mothers, Cuticura Soap, Ointment and Pills Are Priceless.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment, and Pills in antiseptic cleansing, thus affording pure, sweet, and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements, and pains, as well as such sympathetic affections as anæmia, chlorosis, hysteria, nervousness, and debility. Cuticura Soap and Cuticura Ointment, the great Skin Cure, have become the world's favorites for preserving, purifying, and beautifying the skin, scalp, hair, and hands.

Fiction for Summer Reading

The following list of $1 50 novels sent to any address for

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Aunt Jane of Kentucky. Eliza Calvert Hall.
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The Tides of Barnegat. F. Hopkinson Smith.
Terence O'Rourke. L. J. Vance.
The Garden of Allah. Robert Hichens.
The Black Spaniel. Robert Hichens.
The White Cat. Gelett Burgess.
The Debtor. Mary E. Wilkins Freeman.
Mr. Barnes, American. Archibald C. Gunter.
The Breath of the Runners. Mary Mears.
The Turn of the Balance. Brand Whitlock.
White Fang. Jack London.
Trusia. Davis Brinton.
The Port of Missing Men. Meredith Nicholson.
Power Lot. Sarah P. McLean Greene.
The Lightning Conductor. Williamsons'.
My Friend, the Chaffeur. Williamsons'.
Nedra. George Barr McCutcheon.
The Little Green Door. Mary E. S. Bassett.
The House of Hawley. Elmore Elliott Peake.
Wacousta. Major Edwin Richardson.
Max Fargus. Owen Johnson.
The Dust of Conflict. Harold Bindloss.
The Masquerader. Katherine Thurston.
Trixy. Elizabeth Stuart Phelps.
Poketown People. Ella M. Tyboult.
The Day's Journey. Netta Syrett.
Blindfolded. Earl Ashley Walcott.
Jerry Junior. Jean Webster.
A Bachelor in Arcady. Halliwell Sutcliffe.
Paradise. Alice Brown.
The Leavenworth Case. Anna Katherine Green.
Silas Strong. Irving Bachellor.
The Unseen Jury. Edwin Clary Root.
God's Good Man. Marie Corelli.
Whosoever Shall Offend. Marion Crawford.
The Coming of the Tide. Margaret Sherwood.
The Quakeress. Charles Heber Clark.
Love's Cross Currents. Algernon Charles Swinborn.
The Missourian. Eugene P. Lyle, Jr.
The Undercurrent. Robert Grant.
A Daughter of the South. George Cary Eggleston.
Hurricane Island. H. B. Marriott Watson.
Dimble and I. Mabel Barnes-Grundy.
The Boss of Little Arcady. Harry Leon Wilson.
The Sowing of Alderson Cree. Margaret Prescott Montague.
Whispering Smith. Frank H. Spearman.
The Mayor's Wife. Anna Katherine Green.
Saul of Tarsus. Elizabeth Miller.
The Awakening of Helena Richie. Margaret Deland.
Half a Rogue. Harold McGrath.
The Diamond Ship. Max Pemberton.
Four Roads to Paradise. Maud Wilder Goodwin.

Many other titles in stock, and new ones added as fast as published. Address

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

quires much dramatic ability, and the senior class proved themselves equal to the especial talent required, in a manner most appreciated.

On Wednesday morning the handsome new gymnasium, the gift of some of Shattuck's "old boys," was dedicated with imposing ceremonies. The building will not be completed until fall, but it was deemed advisable to have the dedication at this time, when so many of the alumni could be present. The address on this occasion was made by the Rev. Theodore Payne Thurston, rector of St. Paul's, Minneapolis, and a graduate of the school. The competitive drill which was held in the afternoon was most like war and the school were proud to have the honor of drilling before Major General Jesse Lee, U. S. A., who is visiting Major Lawton, who was the General's adjutant during the Boxer war in China.

The graduating exercises were held in the auditorium, on Thursday morning, and diplomas were presented to seventeen boys, by the Bishop. The Governor of Minnesota, the Hon. John A. Johnson, gave the address of the occasion and was greeted with an attentive and appreciative audience.

The baccalaureate sermon for the seniors was delivered in Shumway Memorial chapel, on Sunday, June 2nd, and was preached by the Rev. Charles E. Craik, D.D., of Louisville, Ky., who is another graduate of the school, having been a member of the class of '71. An interesting fact occurs in this event, in that Dr. Craik entered Shattuck the same year that Dr. Dobbin assumed the rectorship, forty years ago. At the close of the graduating exercises on Thursday, Bishop Edsall, in a most appropriate speech, and on behalf of the trustees of Shattuck, presented to the Rev. Dr. Dobbin a beautiful loving cup, as a token of their appreciation of his earnest labors of the last forty years.

KEMPER HALL, KENOSHA.

The first perfect June day of the season, an unusually large attendance of guests and of alumnae, a strong and most helpful address and a more than ever interesting and picturesque procession at the placing of the class stone, conspired together to make the commencement of 1907 altogether more of a success than many of the seemingly perfect commencement days which have gone before.

Many guests had already arrived for the exercises of field day, on Monday; preparatory or "Little" commencement on Tuesday, and the musicale and the alumnae reception on Wednesday, but more still came on Thursday morning, and at half after ten, when the Bishop of Milwaukee rose to introduce the orator of the day, the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago, there was hardly a vacant seat in the Simmons Gymnasium. Bishop Anderson, in vigorous and picturesque language set forth the principle that education is the preparation necessary to fit men and women for the accomplishment of their life work. Said the speaker, the people of the world may be divided into three classes with reference to the justification of their existence in the world: Beggars, thieves, and workers, and as one would exclude himself from the two first-named classes, he must qualify himself for his place in the third by doing something, if not for his own bread and butter, to make the world better because he has lived in it and has done his part. Education to be real and effective in one's life work must embrace the whole man, body, mind, and soul, and their complete education seems only possible of accomplishment in a Church school. This threefold conception of education is signally emphasized at Kemper Hall by the very structure and arrangement of our buildings, the stately and perfectly equipped gymnasium, the quiet, vine-covered, tree-shaded school building, and the beautiful and most reverent and devotional chapel, all joined

[*Continued on Page* 250.]

The American Bible Society's Ninety-First Year

The ninety-first year of the American Bible Society closed March 31, 1907. The Society's issues for that year, at home and abroad, amount to 1,910,853. The total issues for ninety-one years amount to 80,420,382 volumes.

DOMESTIC WORK

The work of circulating the Scriptures in the United States is carried forward, first, through the Society's auxiliaries, numbering 479. Nearly three-fourths of these are in the Middle and Eastern States. Aside from the State Bible Societies, the auxiliaries of the American Bible Society have been, almost without exception, organizations in towns, counties, etc., for the purpose of circulating the Scriptures in their respective communities, and of collecting funds for the general work of the Society. A list of such societies as regularly report their work to the American Bible Society is published annually by that Society. Many of these societies have for years done no work whatever in their respective communities, and have ceased to exist. Under these circumstances, and only under these circumstances, have their names been dropped from the list of auxiliaries.

DOMESTIC AGENCIES

In order to meet the home needs, especially in sections where active auxiliaries do not exist, domestic agencies have been created. One is among the colored people of the South, one in the Northwest, with headquarters at Chicago, one in Virginia, in connection with the Virginia Bible Society, and one in the central states, east of the Rocky Mountains, one in the Southwest, and one upon the Pacific Slope.

FOREIGN WORK

The Society has eleven foreign agencies, as follows: The West Indies, Mexico, Central America and Panama, the La Plata, Brazil, the Levant, Siam and Laos, China, Korea, Japan, and the Philippine Islands. It also makes appropriations to missionary societies, and has correspondents in many regions where it has no foreign agencies.

DEPENDENCE ON GIFTS

The Society's chief dependence for its work must be upon gifts from auxiliaries, churches, and individuals, and from legacies. Its income from its perpetual trust funds, which yielded last year $32,672.84, would only carry on its work a few weeks. The income of the Society is used solely as a missionary fund to defray the expenses of manufacturing, transporting, and circulating the Scriptures, not otherwise provided for.

BOARD OF MANAGERS

The Society is governed by a board of thirty-six laymen, who meet every month, the president of the Society presiding, and in his absence, the oldest vice-president present. The business of the Society is carefully digested by one or more of its nine standing committees before being presented to the Board.

RELATIONS WITH OTHER BIBLE SOCIETIES

The American Bible Society has no agreement in limitation of sales with any other Bible Society, at home or abroad. The relations of comity which exist and ought to exist between the American Bible Society and the British and Foreign Society, cause the Societies to avoid waste and confusion by acting as the agent one for the other, without profit or compensation, in their respective countries. The American Bible Society procures for missionary workers and others in its fields in any part of the world, the publications of other Bible Societies at cost and without profit. In the United States there has to be added to the cost the duty charged by the United States Government on all imported Scriptures printed in whole or in part in the English language.

COST OF SCRIPTURES

No part of the administrative expenses of the Society, or of the cost of its agencies, or of the cost of its system of distribution, is charged in the price of the books, which are made as inexpensively as good material and good workmanship permit. The materials are purchased for prompt cash, and competent experts, after examination made upon request of the Society, have reported that its publications are produced at a lower rate than prevailing contract prices. The Society sells its Scriptures at cost, or less than cost, or gives them away to the poor and needy the world over.

The fact is thus evident to all that there is not and cannot be any profit to the Society, or to anyone connected with it, in carrying out its single aim, which is to increase the circulation of the Scriptures at home and abroad, the plan of the Society being, by sale without profit or by gift, to put the Bible into the hands of every human being in his own tongue, and to foster similar agencies in every part of the world.

BIBLE HOUSE

The Bible House in New York is the home of the Society. It was erected by gifts for this distinct purpose many years ago. Not a dollar of the benevolent funds collected or given for the work of the Society, nor of any charge upon the cost of the books published by the Society, has been used in the erection or maintenance of this property. One-half of the Bible House is used for the printing, binding, and issue of the Scriptures, and for the offices of the executive department of the Society. The remainder of the building is rented, and the net income from it is sufficient to pay the salaries of the executive officers, so that they shall not be a burden in any way upon the benevolent funds of the Society, or upon the cost of its Scriptures. The net income from the Bible House last year was $23,458. The salaries of the executive officers, namely, two Corresponding Secretaries, a Treasurer, and a Recording Secretary, amounted to $18,000.

INFORMATION

The Society earnestly desires the coöperation and assistance of all, and courts the fullest inspection of every detail of its work, at home and abroad. A full statement of the finances of the Society, its trusts and investments, is published in the Annual Report, which will be sent to anyone on receipt of ten cents to cover the postage.

EDUCATIONAL.

[*Continued from Page* 249.]

by arch and cloister into one, thus emphasizing the human life in the threefold nature built up into one, holy and perfect temple for the indwelling of the spirit of God.

After the gymnasium exercises came the giving of diplomas to the thirteen members of the graduating class and the awarding of the annual prizes. Then the *Te Deum* was sung before the altar, accompanied by the offering of incense, and the long procession, headed by the thurifer and including the school choir, the undergraduates, the alumnae, the graduating class, and the clergy went in procession out of the chapel and across the lawn by a winding path to the place arranged for the class stone. The service here of the placing of the stone was said by the Bishop, and the stone was put into place by the united effort of the class of 1907.

In the evening about fifty of the alumnae gathered for the annual banquet, and this was followed by the quiet evening service in the chapel, so dear to all the "old girls," and in which a special thanksgiving was offered for the good year just brought to its close.

ST. MARY'S, KNOXVILLE.

Despite the coolness of the weather and the lateness of the spring, commencement at St. Mary's, Knoxville, Ill., proved of unusual interest. First of all the hearts of the trustees were gladdened by the announcement of a contribution of $1,000 to the Bishop Whitehouse Scholarship Fund, from Mr. Fitzhugh Whitehouse. Then, too, an eventful programme of over a week's duration passed off with splendid precision. The opening event was an innovation for this year, A May Day Fete, presented under the direction of Miss Thompson, the physical directress, which was given on May 31st. The programme was in two parts. The members of the senior class ushered in the "Day" before breakfast by singing the old Latin hymn of the Oxford May Day Fete and their class song, from the top of the cloister. The afternoon witnessed the second part of the day's exercises in the execution by the whole school of a splendidly arranged May Day Fete.

On Saturday, June 1st, came the annual Piano Recital of the spring term by Mr. William Sherwood, the visiting director of the musical department of the school. The programme Mr. Sherwood presented was of unusual interest and the rendering was most masterful. June 2nd was baccalaureate day. The sermon, preached by the rector, Dr. C. W. Leffingwell, was built around the class motto, "*Labore et honore*," and was splendidly helpful. On Monday evening came the annual concert and graduates' recital.

Vocal and instrumental music of a high order was rendered by the school, while Miss Claire Lee Garrison, the graduate in piano of this year, covered herself and her instructors with glory. Tuesday, June 4th, was class day.

The weather lived up to the "traditions" of St. Mary's and a none too cool or too hot sun cheered the hearts of the graduates and their many friends. The outgoing class made the presentation of a beautiful urn to stand near the entrance gate.

The Domestic Science exhibition was most attractive. It drew the especial commendations of visitors, as did also the splendid art and the botany exhibits. St. Mary's has seldom, if ever, shown its progressive spirit and achievements so well before.

Graduates' Day, June 5th, was the great day of the week. Twelve young ladies received the diploma in the school of arts, one in the school of music, and three in the school of household economics. After a brief service, in the chapel, the procession was formed and the school marched to the Study Hall, where the graduating exercises were to be held, singing "Brightly gleams our banner." The valedictory address was delivered by Miss Esther McAllister, of Oquawka, Ill., from the subject, "Good Speed," and proved to be a most acceptable working out of the theme of the history of the three hundred years of prosperity with which God has blessed our country since the landing at Jamestown. After the solemn service of presenting the Cross of Honor, given each graduate in Arts by the rector, the Rt. Rev. Dr. Fawcett, Bishop of Quincy, bestowed the diplomas and then delivered an address which will long live in the memories of those who heard it. The day's exercises closed with a graduates' reception at noon, followed by a luncheon served to all the guests. Following is a list of the graduates of this year: Misses Greene, Garrison, Nicholson, Brackett, Frazier, Gilbert, Titus, Staat, Brown, Stevens, and Fitch.

ST. MARY'S, MEMPHIS.

On Thursday, the 30th of May, were held the graduating exercises of St. Mary's School, Memphis, Tenn. The occasion is one which is never forgotten. First there was a procession, a lovely sight, of all the girls in white dresses and veils from the school into the chapel. After short services by the Dean, the Rev. J. Craik Morris, the graduating exercises began. There were thirteen graduates and of this number five have already signified their intention of going off to college. Four young ladies were given gold medals for having been on the honor roll for the past three years. One of these, Miss Elizabeth Brinkley, also received the English medal.

Bishop Gailor then made an address to the class which was full of good advice and was listened to by those present with great interest.

At the meeting of the Alumnae Association besides the routine business necessary, it was decided that they should offer a scholarship for the senior year in St. Mary's School, to be known as the Sister Mary Maude scholarship, in remembrance of her splendid work for the school. The first competitive examination for this scholarship will occur in April 1908, open to members of the junior class in St. Mary's School.

Mother Anne Christine is at the head of the school—and is maintaining the high standard which the Sisters of St. Mary's have given it.

The Rev. S. R. McAlpin has resigned the rectorship of Epiphany Church, Knoxville, Tenn.

ST. LUKE'S, BUSTLETON.

The closing day exercises of St. Luke's School, Bustleton (Philadelphia), were held in the gymnasium at 4 P. M. Thursday, June 6th, before a large and representative audience. The gymnasium was handsomely decorated with palms, flowers, and pennants.

AN OLD EDITOR

Found $2000 Worth of Food.

The editor of a paper out in Okla. said: "Yes, it is true when I got hold of Grape-Nuts food, it was worth more than a $2,000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me, and that is an absolute essential, for I am en editor and have been for 35 years.

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use, until, in my extremity and sickness the thought came to me that it might fit my case. The statements in rgeard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in pkgs.

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These Bonds, plus accrued interest, will be cashed at any time upon presentation.

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The introductory address was made by the Rev. C. M. Armstrong. The address to the graduating class was by Dr. Talcott Williams, and the benediction by the Rev. S. F. Hotchkin.

Medals were awarded to the following: Faithful boy, given in memory of Mrs. Jane Crawford, to G. P. Greene; medal for classical studies, E. G. W. Ruge; medal for highest average in French and German, given in memory of Judge Isaac W. Smith, Charles Pope; medal for best athlete, W. R. Sparks; athletic medal, E. A. Strout, Jr.; mathematical medal, E. R. Heyl; best examination in sacred studies, given by the vestry of St. Mary's Church, H. E. Snyder. First testimonials were awarded to: X. J. Farrar, H. M. Kieffer, H. E. Snyder, E. W. Ashmeal, G. P. Greene.

ST. AGNES', ALBANY.

The closing exercises of the thirty-seventh year of St. Agnes' School, Albany, N. Y., were held on June 6th, and the thirty-sixth class was graduated. As is customary, the exercises were divided between the school room and the Cathedral. There were present at the opening of the programme, Bishop Doane, Bishop Coadjutor Nelson, Dean Talbot, Canon Fulcher, Canon Schlueter, Rev. Dr. Battershall, Rev. Mr. Knapp, and several of the trustees, all of whom were seated with the graduates on the platform; the school, many of the Society of Graduates, and other friends of the pupils of the school.

The graduates were Katharine Sumner Huntington, of New York; Edith Lally, of Lansingburg, N. Y.; Helen Margaret Lambert, of Glastonbury, Conn.; Anne Eliza Prophet, of Mount Morris, N. Y.; Elizabeth Wallace Van De Carr, of Stockport, N. Y., and Florence Sanborn Wilkins, of Brookline, Mass.

The annals of St. Agnes' for the year in which were recounted the leading events of the school—educationally and socially with special reference to its three other interests—the Endowment Fund, the St. Agnes' Branch of the Consumers' League and the Cathedral, were read by Canon Fulcher.

The awarding of honors brought applause as the tenth year certificate for completing the course creditably was presented to Mary Slingerland and honor rolls to Eleanor Bailey, Margaret Harder, Grace May Hoffman, and Marjorie Southard.

NATIONAL CATHEDRAL SCHOOL.

The commencement exercises of the National Cathedral School for Girls, Washington, D. C., were this year of remarkable interest. The week began, as was most fitting, with the early Celebration at St. Alban's Church, on Sunday, June 2nd, when a large number of the teachers and scholars made their corporate Communion. At the 4 o'clock Evensong, the Bishop delivered the baccalaureate sermon, and there was a most beautiful service. Quantities of lovely flowers decorated the church, and the girls of the school, in white dresses and white college caps, came in procession through the close, and entered, singing hymn 519, "Saviour, blessed Saviour," the teachers and clergy following.

The following days were full of interesting incidents. There was a dramatic entertainment of a high order on Monday evening; and on Tuesday, the Art students' reception and a musicale. The afternoon of that day was devoted to Class day exercises, beginning in St. Hilda's Hall, the large assembly room of the school. The members of the class of 1907 were seated on the platform, under a bower of green, and entertained their friends with a programme which included music, the president's brief address, class history, the presentation of amusing gifts to teachers, and class prophecy, both of which caused much merriment; and the valedictory—a simple and touching farewell to schoolmates, and school life, with expression of loving gratitude to the principal and teachers, and to "our dear Bishop" for his words of counsel. Then followed "flag exercises," a unique feature of the Cathedral School's commencement. Guests were asked to repair to the grounds, where stands the staff, from which the Stars and Stripes float during the year. Presently the girls appeared, marching to the music of "Rejoice, ye pure in heart," by the Marine Band, and surrounded the flag staff. Prayer was offered by the Rev. Mr. Bratenahl, and an address on the history of the American flag given by Gen. John M. Wilson, U. S. A., who also distributed athletic prizes, won on the recent Field day. The principal, Mrs. Barbour Walker, then read the roll of honor for the past school year, on which the name of Miss Helen Durant Church stood first. The flag was then lowered by a graduate of the last year, and was presented by Gen. Wilson to Miss Church, this being the highest honor of the School. She then raised a handsome new flag while the girls sang the "Star Spangled Banner," and when it was in place, saluted it, and all together repeated a promise of allegiance. With the Bishop's benediction, this beautiful scene under the green trees of the Close, ended.

The commencement proper took place on Wednesday in St. Alban's. Again there was the procession of more than a hundred white-robed girls, the graduates wearing white college gowns, and the faculty black gowns and caps, many also, with the principal, having academic hoods. The trustees of the school followed, and then a number of the clergy, and the Bishops of Central Pennsylvania and Washington. The altar and chancel furnishings were vested in white, and the church was full of the brightness and fragrance of flowers. The processional was the School Hymn, written by a friend, of which the beginning and chorus is—

"Lord, Thy daughters pray Thee,
Make us, one and all,
Like the polished corners
Of Thy temple wall,"

and the service was specially arranged for the occasion, the music being rendered by the school. The address was by Bishop Talbot of Central Pennsylvania.

Bishop Satterlee then conferred the diplomas upon the seventeen graduates, and gave to his "dear children" a few fatherly parting words, telling them that his last would be to bid them remember through all the joys or sorrows, the trials and cares of life, that "All things work together for good for those who love God."

The *Gloria in Excelsis* was sung, and after prayers, a hymn sung kneeling and the benediction, the procession passed out singing the inspiring words, "Forward be our watchword."

A reception at the school closed the commencement scenes, which caused every one to feel what a beautiful and Churchly atmosphere surrounds this Cathedral School.

BISHOP ROBERTSON HALL.

The commencement exercises were held at Bishop Robertson Hall, the diocesan school of Missouri, on Tuesday last. There were six graduates: Misses Edna Gottschalk, Lucille Taft, Dorothy Reed, Frances Millan, Alice Weddell, and Eleanor Davis.

At the Alumni luncheon, which followed, Bishop Tuttle was the guest of honor. Speeches were made by the chaplain, the Rev. Stephen Sherman, Jr., Mrs. Edmund Cushing, the president of the Association; Mesdames Cherbonnier, Virginia Rule, and Dorothy

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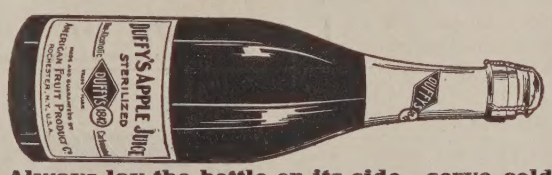

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DIOCESE OF LEXINGTON.

The commencement exercises of our diocesan Church schools at Versailles, Corbin, and Beattyville, Ky., have gone off with great spirit, and have been well attended by the chief residents in those places. They regard with pride these institutions which we have been placing in their midst, and are learning to value them highly.

Corbin and Beattyville, mixed schools, are in the hands of male principals of high standing in the educational sphere, Messrs. John S. Banks and H. G. Hassard. After this, Margaret Hall, Versailles, our diocesan school for young ladies, will also have a male principal, our lady principal leaving us for other work after three years' faithful service. Our excellent matron, whose daughter graduated this year, also leaves us this summer.

ST. AUGUSTINE'S SCHOOL.

The commencement exercises of St. Augustine's School, Raleigh, N. C., began with the baccalaureate sermon in the beautiful chapel of the school on May 27th. It was preached by the Rev. Samuel W. Grice, a recent graduate of this school and of the Bishop Payne Divinity School. During the year there were 335 students, of whom 170 were boarding students. The Rt. Rev. Joseph Blount Cheshire, D.D., president of the Board of Trustees, was present at the commencement exercises on the morning of Wednesday, May 29th, and delivered their diplomas to the graduates. There were five graduates in the collegiate department, six in the normal department, and three from the Training School for Nurses. The address was delivered by the Rt. Rev. Robert Strange, Bishop of East Carolina. It was generally remarked that very few public speakers could have made the earnest appeal which Bishop Strange made to the colored people present and still have retained their affection and respect. This completes the fortieth year of the history of St. Augustine's School and of the work which the Church has been doing for the colored people of the South.

"AS MY LORD sees, I am come; and if there be any grace or forgiveness of sins to spare, I beseech that I may be a partaker thereof."—*Pilgrim's Progress.*

"LEND me, O Lord, a reed out of Thy sanctuary, truly to measure the dimensions of my offences. But as Thou revealest more of my misery, so reveal to me more of Thy mercy. If my badness seem bigger than Thy goodness but one hair's breadth for one moment, that were room and time enough for me to run to eternal despair."—*Thos. Fuller.*

KINDNESS.

The *Church News*, St. Louis, says:

"The Young Churchman Company have done a valuable service in putting forth a new edition of Faber's charming little work.* The dainty cover, with the gold lettering and the rubricated pages, give it an attractive appearance. It adds much to its value for daily use by the breaking up of the solid pages in former editions into paragraphs, and not a page can be opened that does not fix the attention on a "kindly" and helpful thought. The book is not so profound in spiritual thought as Kempis, but, next to the *Ecclesiastica Musica*, it comes warmest to the devout heart. Let anyone read a page of this volume, and they will at once secure it among their precious helps in the divine life."

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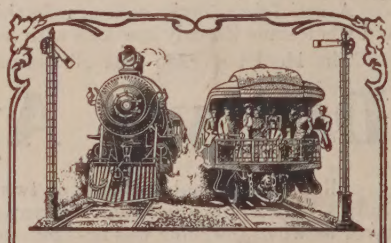

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